Calvinus Redivivus;

OR,

CONFORMITY TO THE CHURCH OF ENGLAND,

IN

Doctrine, Government, and Worship, perswaded by Mr *Calvin*.

If one went unto them from the dead they will repent. Luke 16. 30.

In maximis seculi nostri malis, hoc numerandum est, quod ita aliæ ab aliis distractæ sunt Ecclesiæ, ut vix humana jam, inter nos vigeat societas, nedum emineat Sancta membrorum Christi communicatio, quam, ore profitentur omnes, pauci reipsa sincerè colunt. Cal. Epist. ad Cranmerum. 126.

LONDON,

Printed by *J. M.* for *John Martyn*, at the Bell in St. *Paul's* Church-yard. 1673.

CONFORMITY
TO THE
CHURCH
OF
ENGLAND,
IN
Doctrine, Government, and Worship.

Printed for T. Norton, and sold by Mr. Gale, &c.

LONDON,

To the Communalty of the City of *Exon*, my beloved Friends and Fellow-Citizens.

THE *Apostle makes it the Ministers duty, to put the People in mind of being subject to Principalities and Powers, as well Ecclesiastical as Civil.* Tit. 3. 1. Heb. 13. 17. *And our National Synod provided this Canon*; That all publick Preachers, twice every year, according to S. *Paul's* rule for edification, should instruct the people, that the Rites and Ceremonies established in the Church, are lawful and commendable, and that they ought willingly to submit themselves to the Authority and Government of the Church, as established under the Kings Majesty. *But though we know it to be* An. 1640. Canon 8.

our duty to preach Conformity, the people think it their duty, not to hear us. Yea, too many Preachers there are, who contrary to all Chriſtian Charity, make it their buſineſs, twice a day ſometimes, to deſame and condemn that Doctrine of peace and union, which we in obedience to the Laws of God and our Superiors do practiſe and commend: And needs muſt the condition of the Flock be miſerable, where there is ſuch conſtant contention between the Shepherds, Inter licet noſtrum, & non licet veſtrum (*ſaid* Optatus *to* Parmenion) nutant & remigant animæ Chriſtianorum; *between our pleading for, and the inſinuations of diſcontented perſons againſt, communion with the Church, the Souls of the people, as between ſo many impetuous and contrary winds and waves, are ready to make ſhipwrack of Faith and a good Conſcience. And that which makes our condition more deplorable, is that we are fallen into thoſe times, of which the Apoſtle foretold;* When men will not endure ſound Doctrine, but will heap up Teachers to themſelves, having itching ears; *and the moſt gentle reproof, is as* the pouring of Vinegar into

to

to their wounds, *or as our Saviour expresseth it,* The casting of Pearls before Swine, *which inrageth them the more. And it is almost as vain to indeavour to cure them by the eye as by the ear, seeing as* Cicero *observed.* Vestra solùm legitis vestra amatis, cætera, causâ incognitâ, condemnatis. *Whatever is spoken or written by men of their own perswasion, is received as unquestionable truth, and whatever is urged by a contrary party, is without any consideration rejected, as undoubted errour. Yet possibly all men are not so partial, but they may give our Writings a glance of the eye, the great difficulty is how to dispossess the mind of that prejudice, which hath prepossest it, and makes them as averse from pondering our reasonings as from hearing our Sermons. In order to this, I have chosen to argue, not from the Fathers of our Church, but from the Founder of their own; a man, who is highly esteemed of, for his learning, piety, and authority, among all sober dissenters, if he condemn the principles and present practises of such as make separation from our Church, and out of our Congregations gather distinct*

L. 2. de Natura Deorum.

and opposite Assemblies, wherein they observe new modes of Worship, of Prayer, and administration of the Sacraments; as being schismatical, and tending directly to confusion. I hope none of you will wilfully trample on the gray hairs of reverend and judicious Mr. Calvin, *who here sets himself in the breach that is made, to prevent any further separation, and to recall those that are departed to their former Communion. To which end, I beseech you to lay aside all partiality and prejudice, to examine and weigh not his authority only, but his arguments from Scripture and Antiquity, from the necessity of preserving peace and unity in the Church, and the certain danger of making divisions in and separation from that Church, which is so established as the Church of* England *is. And not to imitate* Calvin *in what may make only for your private profit and dignity, but for the publick peace and unity of Gods Church. Wherein alas! how are the pretended disciples degenerated from their Master—*Atas parentum pejor Aius; *little of his moderation or learning survives.* Calvin *we know, and the first Reformers,* Bucer, Me-

Melancthon, L. Martyr, Zanchy, &c. *we know to have been pious and prudent men. But of what Spirit the Sectaries of this Age are, if they knew themselves, they would tremble at it. I desire you also to consider the great advantages which, by our present divisions, we give to our Enemies of* Rome. *We hear how the* Turk, *by fends of Christian Princes, hath found an opportunity to invade Christendom with too great success; and how easily may the* Pope *enter at the breaches that we make; the more strength and numbers any Faction draws from the Church, so much is added to her Enemy, who hath no other hopes of destroying; but by dividing us, it hath been your constant practice to unite against a common Enemy.* (*As S.* Augustine *observed of some,* Non quia se invicem amant, sed quia eum, qui amandus erat simul oderint) *shall we not much rather unite our selves against that Enemy who is deservedly hated, and will be equally destructive to us all; our wearying and wounding each other, doth prepare us to fall an easier prey to those that seek to devour us; we need no other Spirit of Prophesie than that which our*

Invicem divisi in Diversitate Ecclesiæ uniti. Isidorus Hisp. Sent. l. 1. c. 19.

Saviour spake with, to assure us, that a Kingdom divided against it self cannot stand: *It is a most memorable Story which I have often heard, and found lately in a Latine Author of good note, concerning our late Soveraign of blessed memory. How that King* James *being like to dye, Bishop* Andrews *procured the Archbishop of* York, *Bishop* Laud, *and others, to consult for the safety of Religion, which was equally indangered by the Papists and Schismaticks, there being a rumour spread, that the Prince having been lately in* Spain, *was too much inclined to the Religion of that Country; but others supposed him too favourable to the Sectaries. For their better information, concerning the judgment and affections of their Prince, they send for Dr.* Wren, *who had waited on him in his Voyage to* Spain, *whom they acquainted with the reason of their meeting, and desired an account how the Prince stood affected to the established Religion. Of whom he gave this Character, that he intimately knew the Princes judgment, and was well assured that although he hated the Popish errours before his Voyage, he abhorred them more*

since;

ſince; and that he was a great enemy to the ſuperſtitious vanities of the Sectaries, adding, that he was of a pure faith and invincible virtues, and of a courageous mind, reſolved againſt all oppoſition. Which relation Biſhop Andrews *ſeriouſly conſidering, and reflecting on the impetuous and reſtleſs ſpirits of the Sectaries, after a ſhort pauſe and with a ſad voice thus beſpake them*; O moſt unhappy Prince! yea of all men moſt deplorable! I tremble to relate the dreadful evils that ſhall befall this good Prince, for the Sectaries ſhall deprive him of his Scepter and Throne, yea and of his life alſo. *And turning to Biſhop* Laud (*he ſaid*) They ſhall not deal more gently with you: And as for you Doctor *Wren* you ſhall not go Scot-free, you ſhall loſe your liberty if not your life. *All which things were punctually fulfilled; and God grant that thoſe evils which the minds of many good men do preſage, upon a view of that ſpirit of perverſneſs which ſtill acts us, on the like principles, do not involve us in the like confuſions.* 'Tis a ſtrange *Romance* (*ſaith pious and learned Dr.* Hammond) *to conſider how the one*

Heir

Heir of the Ottomon *Family, who hath such vast possessions, and reigns as a solitary Tyrant, feasting on the blood of his own and others Subjects, and consecrated in the blood of his own Brethren, keepeth all in peace, nor durst any to raise questions concerning their Prophet, or his Successor, but every one, as if born to fight and dye for him, do at his command, sowe death throughout the world, 'till at last, they fall themselves a sacrifice to his lust. Whereas in the Government of Christ, which was setled in a grand pacification, all whose laws tend to that one of loving one another, and to extend our affections to Strangers and Enemies, and to overcome evil with good; there are nothing but Wars and Fightings, and eternal feuds among the Children of peace; they which should be Angels of light, transform themselves to Legions of darkness, and* Mahomet *is exceeded in nothing but this, that we manage more Wars with greater cruelty, than he; that all Religion is placed in the belief of those Doctrines which are the least part of Christian Faith, whereas the substantials, on which our eternal state depends, judgment, mercy,*

Tragedias agere in nugis.

and

and faith, are as by conſent omitted; and thoſe that rebuke Tyranny and bitterneſs in others, under the charge of Antichriſtianiſm, outgo all thoſe patterns, deceiving and enſlaving of others, and proclaming God the inſpirer and favourer of all thoſe wild confuſions. That the God of mercy and Prince of peace would pardon all our iniquities, eſpecially our preſumptuous and obſtinate ſins, and aſſiſt us by his eternal Spirit of truth and love, to know and do in this our day, the things that belong to our temporal, ſpiritual, and eternal peace, ſhall be the conſtant prayer, as it is the preſent endeavour of

Your moſt affectionate

Exon. Decemb. 1672. *Neighbour*

Tho. Long.

THE

THE PROEM.

WHAT the Divel hath attempted in vain by the effusion of Christian blood, with the Sword of Heathen Persecutors, that he hath too successfully effected, by the infusion of a Spirit of Division, into the minds of professed Christians, that the Church might perish, as Christ her Master, by the treachery of her own household. This Engine, *Julian* the Devils most skilful Agent, did chiefly employ for the ruine of the Church: He knew that as it was founded in the blood of Christ, so it was watered and made more fruitful by the blood of the Martyrs; he therefore, as the envious man, soweth tares, and suffers bryars and thorns to grow up in the field of God; he summons the Bishops that contended about the *Arrian* Heresie, and other destructive opinions,

Ut civilibus discordiis consopitis suæ quisq; Religioni serviret intrepidus. Am. Marcell.

opinions, and chargeth them to preserve the peace of the State, and gives them all liberty to profess what Religion they pleased, knowing that by fomenting divisions among the Pastors, he should beget in the people a hatred to Christianity, and then easily win them to his own persuasion. In order to which, he did at the same time cause a greater solemnity in the Worship of his Gods, he gave order that the Priests should carefully observe an outward form of piety, that they should set up Seats in the Temples, and appoint certain days and hours, and forms of prayer, which for pomp and shew should exceed the Christians. By these means (as S. Augustine observes) he thought to root out the very name of Christians from the earth, he could destroy the unity of the Church from which he had fallen, and contrive a liberty for sacrilegious divisions. Can any of us take delight to perfue such impious designs? or can we think that the like actions will not tend to the like end? Certainly if there be such a sin as Schism in the Church, some among us are guilty of it, and when it hath spread it self so general through the Nation, and hath been manifested in more dreadful confusions in Church and State, than ever were acted in any Heathen Common-wealth, it is very strange, that no man thinks himself concerned, either to repent of what is past, or to prevent the like desolations for the future. The Wheels of Providence are still in motion

Nazianz. Orat. 3. contra Julian.

εὐχῶν τὰ τύραννος.

and the same pride and contention, idleness and wantonness, the same ingratitude to God and hatred to one another, will draw them on in the same tract, and revolutions as formerly.

How should not the like causes produce the like effects? Experience teacheth us, that no discord is so mischievous as that, which is carried on upon religious pretences, by which (as the sweetest Wines make the sharpest Vinegar) the best affections have the keenest edge set on them: and persons, otherwise of a good meaning, supposing themselves to be ingaged with Christ, think it their duty to call for fire from Heaven on every one that follows not them: as if their love to his service, could not be sufficiently expressed, but by their hatred to their Brethren.

And yet alas! what is the ground of our implacable feuds? Are the Articles of our faith suppressed? and new Creeds imposed? Are we called forth to the Fire and Faggots, except we will renounce Christ, and turn Idolaters? These evils God may justly bring upon us, but as yet, blessed be God, there is no such thing. The vitals of Religion are sound, we may be as pious as we will, our Assemblies are as solemn, our Prayers as devout, the Word and Sacraments as purely dispensed, and the Lords day as duly celebrated, in a word, the Doctrine, Government, and Worship of our Church as truly Apostolical, as in any Church since the Apostles days. What is it then,

then, that puts us into such fits of distraction? and like the evil spirit, makes us cut and wound our selves, and all that come near us? The appearances of superstition and pollution in the Garments and outward dress of Divine Worship are pretended, and things in their own nature indifferent, are against all reason made the cause of our irreligious differences, yea less than this, meer noise and clamour, exotick phrases and empty tones, like the noise of Drums and Trumpets, or the shewing of red Clothes to the armed Elephants, have animated and inraged us to mutual destruction. And here we may take such a sad prospect as S. *James* presents us with, *Behold how great a matter a little fire kindleth, when once it gets within the Sanctuary.* When we think our flames kindled by a coal from the Altar, and our passions warranted from Heaven, we account it our duty to act them to the highest degree, to be deaf to all sober counsels, and (as Rebels in the State, having drawn the Sword cast away the Scabbard) are resolved against any terms of reconciliation. There is no Faction, how notoriously heretical and schismatical soever, be it *Socinian*, or Anabaptistical, but they pretend, that Religion and the Church of Christ must flourish or fall with them; and usually the weakness of the cause is supplied by violence in the prosecution. And as the *Turks* propose a greater reward for him that shall kill one *Persian*, than seventy Christians, they perswade themselves

ſelves that it is more meritorious to deſtroy a diſſenting Chriſtian, than many Infidels. The more abſurd their Tenets are, the more ſtudious are they to ſet them off and hallow them, by glorious names. The Cauſe of God, the Kingdom and Scepter of Chriſt are pretended by them, that turn Chriſt's Scepter into a Reed, ſhall I ſay, or to an Iron Rod, or a Scorpion; which, as the fiery Serpents in the Wilderneſs, have ſtung a great part of the Nation, and put them into fits of madneſs and convulſions, and ſo weakned and wounded us, that *Simeon* and *Levi* may with the more eaſe make havock of us. May we not juſtly fear, that God hath numbred us out to deſtruction, when we are deaf to all Arguments and methods for ſafety and ſelf preſervation, when we will not be convinced that there is ſuch a ſin as Schiſm, or that there is any truth in that ſaying of our Saviour, *That a Kingdom divided againſt it ſelf cannot ſtand*; but are earneſt in our contentions, who ſhall be the chief (for indeed that is the ground of the controverſie) when the Church, like her Saviour, was ready to be betrayed and crucified. What hope is there, when all the condeſcentions and conferences in the days of Queen *Elizabeth*, and King *James*, could not mollifie them, when that Oracle of ſolid, learned, and meek piety King *Charles* the Firſt could not charm them, when the Indulgence of our preſent Soveraign is requited with obſtinacy, and the men (inſtead of confuting the

Arguments of their ſpiritual Guides, ſuch as *Whitgift*, *Bilſon*, *Bancroft*, *Hooker*, *Moreton*, &c.) have by their profeſſions and practices when they were in the Chair baffled their own Arguments, and yet live in contradiction to themſelves as well as others. What little hope is there yet left, that ſuch men will be perſwaded, though one ſhould come to them from the dead? Let us therefore try this experiment alſo, and becauſe among all them that are free among the dead, there is none whoſe perſon or works, were, and ſtill are (next to the Holy Writ out of which we have argued already) of greater authority than Mr. *Calvin*; we ſhall readily join in an appeal to Mr. *Calvin*, and make his Writings the judge of our Controverſies. When contentious men have exhauſted their Treaſures in vexatious Law-ſuits, and perceive greater charges and difficulties ſtill growing upon them, they do uſually ſubmit to a friendly reference, eſpecially when they agree on a perſon that is beyond all exception. Such a one I ſuppoſe (on your behalf at leaſt) you will judge Mr. *Calvin*, and ſeeing we have laboured in the flames of contention, which have exhauſted the ſpirits and waſted the vitals of Religion, let us to preſerve the little that remains, ſubmit to his determination. I know the mediation of many worthy men hath been rejected, *Peter Martyr* and *Bucer* have been thought too partial to the Church of *England*, *Melanchon* and *Zanchy* are objected againſt as timerous

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men, *Chemnitius* exploded as a *Lutheran*, and many other moderate persons, as not being well informed of the state of our differences, but none of these exceptions lay against Mr. *Calvin*. *We receive Mr.* Calvin, saith *T. Cartwright*, *and value him as the notablest instrument that the Lord hath stirred up, for the purging of his Churches, and restoring the plain and sincere interpretation of the Scripture, that hath been since the Apostles times. He was of such repute among our English Presbyterians, that I have heard it credibly reported* (saith Bishop *Bancroft*) *that, at disputations in a certain College in* Cambridge, *when the authority of S.* Augustine, Ambrose, *or* Hierom *was urged, it was slighted, but if the Respondent had denied Mr.* Calvin's *authority, he made himself ridiculous.* The Story that *Zanchy* tells of a *Frenchman* of his acquaintance, is very famous. *At Geneva*, (said he) *where* Calvin *preached at S.* Peter's *Church, and Viret at S.* Gervase's, *this Frenchman was observed constantly to hear* Calvin, *and neglect Viret; and being asked a reason of his partiality, he answered, that if S.* Paul *should come and preach the same hour that* Calvin *did, he would leave S.* Paul *to hear Mr.* Calvin. Besides, as Mr. *Hooker* observed in his time, so it is still, they are judged the best Divines that are most conversant in his Writings, his Books are made the very Canon to judge Doctrine and Discipline by. Indeed they had his person in too great admiration, witness that expression

Reply to Bishop Moreton.

Holy Discipline p 63.

Zanchy's Epistle to his Miscell.

of *Jacobus Bernardus*, who thus congratulates his return to *Geneva*, *This is the Lords doing and it is marvellous in our eyes, that the stone which the Builders refused is now become the head of the corner*. —If any prejudice lay against *Calvin*, it is on the behalf of the Church of *England*, and to submit her right to his determination, will be thought no less than to betray it. First, because he was not throughly informed with her condition and affairs. Secondly, because he was actually ingaged in erecting and maintaining a Discipline very different from hers. To the first objection, I answer, That Mr. *Calvin* flourishing, when our Reformation was first begun in the Reign of *Edward* the Sixth, and living until *May* 1564. which was the seventh year of Queen *Elizabeth*, during all which time he had correspondence with the greatest and most learned men of our Nation, both in Church and State, and having frequent conference with divers of our Exiles in the *Marian* days, he was without question well informed of our Affairs, and knew particularly what our Reformers had setled, as to Doctrine, Government, and Worship, he being of an inquisitive genius, and concerning himself particularly in our Church-Affairs. And we find him offering his personal assistance to Archbishop *Cranmer*; *If you think there may be any use of me* (saith Mr. *Calvin*) *it will not trouble me to sail over ten Seas for such a good work*. So that I shall not be injurious to his memory, to

Epist. 126.

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ingage him in that work which he was so willing to undertake. But for what reasons his service was not accepted, I shall not now enquire. I do believe by all that I have heard or seen, that he was very well satisfied with our Reformation, and that with great prudence and moderation he did perswade those that were unsatisfied to a conformity. *In Anglorum controversiâ moderationem tenui cujus me non pœnitet*; *I ever observed moderation in the English Controversies, of which I do not repent.* Epist. 228.

He was generally of a stout spirit, but tempered with moderation and discretion, as he describes himself, *Si te delectat mansuetudo, nec; ego ab eâ sum alienus*; *quod autem severus nimium tibi videor, hanc mihi crede, personam imposuit necessitas.* Epist. 393. It is well known with what rudeness and vile language *Luther* dealt with him; yet his return to him was, *Sæpe dicere solitus sum, etiamsi me Diabolum vocaret, me tamen hoc illi honoris habiturum, ut insignem Dei servum agnoscam. Though* Luther *call me a Devil, yet I honour him as an eminent servant of God.* Epist. 57.

Many learned men of our Church do greatly esteem him for his moderation, as well as his learned Writings. *Mr.* Calvin (saith Bishop *Bancroft*) *was surely an excellent man.* *Holy Discipl. p. 63.* *A man of no small learning and judgment in the Church of God*, saith Bishop *Bilson*. *Judicious* Calvin, saith the Bishop of *Down* and *Connor*. *How constantly that reverend Divine carrieth himself against your Opinions,* Pag. 109. Pag. 635.

saith Doctor *Burges* to the Non-Conformists.

Two things (saith Mr. *Hooker*) of principal moment deservedly procured him honour throughout the Christian world; the one his exceeding great pains, in composing the *Institution of Christian Religion*; the other, his no less industrious Travels for exposition of holy Scripture; in which two things, whoever after him bestowed their labour, he gained the advantage against them if they gainsaid, and of glory above them if they consented. In a word, to my great admiration (and I believe it will be so to the impartial Reader also) I still observe that when our Controversies are handled by men of greatest note in our Church, against dissenters, the judgment of Mr. *Calvin* is more successfully urged, than of any modern Divines whatsoever.

As to the second objection, from his being ingaged in a Reformation far different from ours, I hope to give some satisfaction in a brief relation of it. By the preaching of *Farel*, and others, the Citizens of *Geneva* being informed of the impurities of the Romish Church, declared against Popery, and drove away their Bishop, who was also their temporal Lord. Taking the power of the Church, as well as of the State, into their own hands, conforming themselves in both to the Government of *Berne*, another reformed City; the Bishop, to recover his right, joins with the Duke of *Savoy*, and assaults the City, but by

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the assistance of *Berne*, and other reformed Cities is defeated. In this juncture of affairs *An.* 1536. *Calvin* comes thither, and is admitted as a Doctor to expound the Scriptures; by whose perswasion, with *Farel*, as *Calvin* acquaints Cardinal *Sadolet*, it was effected, that the Bishop might return to his jurisdiction and Government, if he would disclaim Popery: but upon his refusal to do so, the Citizens undertake the Government of the Church and State. But in a short time great disorders growing, for want of an established Discipline, the Reformation being opposed by the Papists on one hand, and by the Anabaptists and Libertines (whom *Calvin* often calls *phreneticos & fanaticos homines*, distempered and fanatick men) on the other hand, it was a very difficult work for him and his Brethren to establish any orderly form. He must not by any means come near the Popish Government, not only the furious Anabaptists, but the chief Citizens who had taken the Government Ecclesiastical and Civil into their hands, would oppose that; and to gratifie the Factions would bring all to confusion: he suits his model therefore to the exigence of the times, and perswades the Citizens, that the Church ought to be governed, as the City was, by a Senate, which was to consist of twelve Lay-men, to be chosen out of the chief of the City every year, and six of the Ministers, to be fixed in their office for term of life; whereby he gratified the Magistrates, and yet secured the au-

thority of the Ministers sufficiently. For it was no difficult work for him, and five other chief Ministers, being men of learning and repute, to prevail against twice as many ignorant persons, who being to turn out at the years end, would be careful not to displease their Ministers, during the short time of their office. This Discipline, it is evident, *Calvin* did not erect, as a thing of choice, but of necessity.

However it being of his own contriving, and no other like to be admitted, he was necessitated to defend it against all Opposers; and no wonder if in the heat of disputation, being urged also by necessity, he did maintain it to be agreeable to the Word of God, when nothing less would please that people than such a pretence. We know how many of the Fathers, disputing against Hereticks, have opposed their Errours with such earnestness, that by an ἀμίλλια τῆς ἀνθολχῆς, they have cast themselves into an extream, almost as dangerous: this was *Calvin*'s infirmity, common to most men; as was also another, namely to be too fond of our own inventions, (especially when we see them to thrive,) and strenuously to endeavour the prosperity of them. But I think I should much wrong the memory of *Calvin*, to say, that those things which he did out of necessity, to prevent the ruine of a Church, and (when *rebus sic stantibus*) he could not do otherwise, may be a justification of all those disorderly confusions, which some,

some, that pretend to be his Followers, are still endeavouring, to the subversion of the best established Church in the Christian world. And I verily believe, if *Calvin* were now alive, and consulted by any of us, concerning our Church, he would give the same approbation (if not more persuasive to Conformity than this) which I shall now produce from his Works. It shall be my care, not to wrest his words to my own sense, as he complains of many, that enquire to other mens Writings, *non ut quod rectum sit teneant, sed ut responsionem eliciant, voto suo congruentem.* He may, as other wise and good men, vary from himself in some expressions, and more private transactions with his friends, *Opere in longo fas est obrepere somnum*; but consider him in his most publick and serious consultations, wherein he was assisted by the advice of other learned men, as in the Confession at *Ausburge*, to which he so willingly subscribed in the Treaty at *Wormes* and *Ratisbone*; in that elaborate Book of his Institutions, and consider how generally his other Writings agree in the most substantial matters of Doctrine, Government, and Worship with them, and you shall find it all one to be a moderate *Calvinist* and a sober Conformist. Which will appear by demonstrating from his Works the truth of this Argument. *De vitandis superstitionis.*

That Church which (according to the judgment of Calvin*) holds communion*

munion with Christ and his Apostles, in Doctrine, Government, and Worship, is a true member of Christs Church, and ought to be conformed to.

But the Church of England (*according to the judgment of* Calvin) *holds communion with Christ and his Apostles in Doctrine, Government, and Worship. Therefore the Church of* England *is a true member of Christs Church, and ought to be conformed to.*

This Caution I think fit to premise, that the Church of *England* needeth not the authority of *Calvin*, it neither stands nor falls at his Consistory. I know he differs in some things from us; but in many more from our Adversaries. This therefore is only an Argument *ad hominem*.

I Shall lay my Scene thus. I suppose a Non-Conformist unsatisfied as to his present mode of serving God, desirous to be resolved by Mr. *Calvin*, concerning the particular practices in the Church of *England*, to whom he thus addresseth himself.

Nonconf. *Reverend Sir, I have heard very honourable mention of your name, not only by my Parents,*

rents, and the Ministers under whom I have had my education, who are of the Presbyterian perswasion, but also from divers of the chief Conformists in the Church of England, *within whose Pale I was born and baptized into the Faith of Christ, the sum of which I have heard to be comprehended in that which we call the Apostles Creed: but having never been well catechised in the Articles of that Faith, which are of special importance to my salvation; I desire to be instructed by you, first, concerning the Creed in general, and then of an Article or two, which, to my best remembrance, I never heard expounded by any. Whence I pray you had the Creed its original?*

I greatly commend your ingenuity, in using all lawful means, that may assure you of the truth of that Doctrine which you profess, for I find it to be pernicious beyond measure, that men do so presume of their own judgments, as to think all their opinions firm and true, before ever they weigh them, and are so confident as to refuse communication with learned men. As to the Creed, which I also call the Apostles, not troubling my self with the Author of it, I find by a great agreement among the Ancients, it is certainly ascribed to the Apostles; whether they thought it to be written, and delivered by the Apostles in common, or because they thought to confirm by such an appellation, that summary of faith, which was sincerely collected out of the Doctrine by them delivered. For I do not in the least

Mr. *Calvin.* *Epist.* 303: *Instit. l.* 2. *c.* 16. *s.* 18.

least doubt, from whomsoever it first came, that from the very first infancy of the Church, and so in the very Age wherein the Apostles lived, it was received as the publick Confession, approved by the consent of all; neither is it probable that it was written by any private man; for as much as it appears from the very first Records, that it was esteemed to be of sacred authority among all good men.

Nonconf. *I did suppose it indeed to be both of good authority and great usefulness, because the Church of* England *not only so solemnly useth it, as the summary of that Faith, into which all Children are by that Church baptized, but doth rehearse it in their daily service, Morning and Evening, and expound it by those two other Creeds* (viz.) *the* Nicene *and* Athanasian *occasionally, as also in the Church Catechism. But I find some Articles of it very obscure, whereof I beseech you to give me the true sense* (viz.) the holy Catholick Church and the Communion of Saints.

Calvin. I did omit to treat of them with the body of the Creed, because I intended to speak more at large concerning them, in my Chapter of the Church, where I have given the full sense of them to this effect.

Lib. 4. c. 1. s. 1. In the Creed, where we do profess to believe the Church, it is not sufficient, that I believe the company of Gods Elect, unless I apprehend such an unity of the Church, into which I am verily perswaded, that I am ingrafted and made a member of the same. For this

this Article of the Creed belongs to the exter- Lib. 4. c. 33. S. 2. 8. 9.
nal or visible Church, that every one may contain himself in a Brotherly agreement with all the Children of God, giving to the Church its due authority, and behaving himself as a sheep of that Fold: and therefore is that Article of the Communion of Saints adjoined, which intimates, that the Saints are gathered unto the Society of Christ, to this end, that whatever blessings God bestoweth on them, should be communicated to each other. Now this communion with the Church brings us S. 4.
into the Society of God; and how profitable and necessary the knowledge of this is, the very name of Mother given to the Church visible may teach us, seeing there is no other way of entring into life, unless she form us in her bowels, and nourish us with her own breasts, and unless we live under her tuition and government, until we lay aside mortality. For out of the embraces of this Church, no remission of sins is to be hoped, nor salvation to be had. In many places of Scripture Isa. 37. 32. Joel. 2. 32. Ezek. 13. 9. Ps. 106. 4. S. 5. S. 9.
the Fatherly love of God is restrained to his Flock, so that the departure from that is alway destructive, for God hath obliged us to his ordinary manner of teaching, which while Fanatick men do refuse, they involve themselves in many deadly snares, and they are devilish spirits that study to destroy the unity of the Church.

You do infinitely oblige me, Reverend Sir, by Non-conf.
this familiar exposition of these Articles, where-

by

by you convince me, not only of the great benefit, but the indispensable necessity, of living in the Communion of the visible Church, and not adhering to Schismatical Factions. I have read the like in a learned Book (viz.) That when we say we believe the Holy Catholick Church, the meaning is, that there is a Corporation of true Christians (excluding Hereticks and Schismaticks) to which we join our selves, and hope for salvation in that Communion. I beseech you, Sir, what are the notes of a true Church?

Thorndike's Weights. p. 208.

Calvine De vera Eccles. Reform. p. 322.

I approve of these marks of the visible Church. First, pure Doctrine. Secondly, the right use of the Sacraments. And thirdly, an holy unity depending thereupon.

Non-conf. What is your judgment of such Parochial Churches as are now constituted in the Church of England?

Calvine Inst. l. 4 c. 1. S. 9.

Those Congregations that are setled in Towns or Villages (as humane necessities do require) have justly both the name and authority of a Church, as being in communion with the Church Universal; and to despise the authority of such a Church, to scorn her admonitions, to be refractory to her counsels, and mock at her corrections, is not without guilt, much less to separate from it, and break its unity; for God doth so value the communion of his Church, that he judgeth him an Apostate from Religion, that shall contumaciously withdraw himself from the Society of such a Church; and no crime can be conceived greater than such sacrilegious unfaith-

unfaithfulness, whereby we violate that Covenant which the Son of God vouchsafed to make with us. Therefore those things which God hath joined no man may separate (*viz.*) that to whom he is a Father the Church also be a Mother. Wherever there is a Minister rightly constituted, who faithfully discharg-eth his office, every one that will be accounted a Christian, ought to adhere to him, and to enjoy his Ministry with the rest of the Flock: But what do they? because we follow not them in their Errours, although we purely preach the Word of God, they account us as ravenous Wolves, and they so abhor us, that they think they should commit a deadly sin, to be present at our Sermons; therefore they create inferior Ministers, and being made in a moment, are employed to rend the Church, divide the people, and gather Congregations contrary to one another, that the name of God may not be invocated with the joint consent of all, and with that concord which becomes it.

Instit. l. 4. l. 4. c. 1. S. 1.

Calvine contra Anabapt.

Honorius Reglus *observes that our Sects make it.* Partem libertatis Christianæ, non audire proprium ministrum.

You know, Sir, that Papists boast theirs to be the true Church, and our Bishops are said to grant so much; I have heard that Bishop Hall, *a man otherwise well deserving of the Church of God, hath published that opinion in Print.*

Non-conf.

And so have I also, I granted to Cardinal *Sadolet*, that the Churches under his jurisdiction were the Churches of Christ, and the reason of my judgment in this particular I have given at large in my Institutions, the sum whereof

Calvine ad Sadolet.

L. 4. c. 2. S. 9, 10, 11 12.

whereof is this. No man well in his wits ever held that Christianity was quite extinguished, whersoever the Romish tyranny did prevail, whence it follows, that in some respects there is a Church yet remaining. As in *Israel* when Idolatry prevailed under *Jeroboam* and *Rehoboam*, good men had a tolerable estate of a Church; for Circumcision, and the Law, and Sacrifices, and invocation of God remained: So I willingly grant that in *Rome* God hath preserved some footsteps of a Church, as when a building is demolished, the foundation and ruines remain; besides how else should we prove the Pope to be Antichrist, unless we grant him to sit in the Temple of God, as the Prophets foretold he should, for his Kingdom doth not abolish the name of Christ or of a Church; God hath there preserved some remnants of his people, and Symbols of his Church, which the subtilty of the Devil, nor the impiety of men could destroy; however, they are so miserably profaned, corrupted, and poysoned, that they want the lawful form of a Church properly so called.

Dan. 9.27. 2 Thes. 2. 4.

Non-conf. *But, Sir, the Creed calls the Church holy, and I have been taught, that we ought not to communicate in the Ordinances of God, with wicked men, whereof there are too many in every Parochial Congregation.*

Calvine S.7. The Church of God is called holy, but not perfect, Christ is and will be still purging of it, until he present it without spot and wrinckle;

wrinckle; you hear the Parable of the Net, and of the Tares, and of the Chaff, by which our Saviour ſhews, that there will be a mixture of good and bad in the Church, to the end of the world. For a full anſwer to this queſtion, conſider the Church of *Corinth*, among whom there were not a few that erred, but pollution had almoſt over-run the whole body: there was not one kind of ſin, but many; nor were they light errours, but certain horrid enormities: there was not only corruption of manners but of Doctrine: what doth the holy Apoſtle in this caſe, who was the inſtrument of the Holy Ghoſt, at whoſe teſtimony the Church ſtands or falls. Doth he endeavour ſeparation from them? Doth he expel them from the Kingdom of Chriſt? or ſtrike them with the fatal Thunderbolt of an *Anathema*? He doth not only forbear theſe methods, but he both owns and declares them to be a Church of Chriſt and a Society of Saints; if there were a Church in *Corinth*, where contentions, Sects, and emulations were ſo hot, where ſtriſe and brawling with covetous deſires did grow, where a wickedneſs abominable (even to the Heathen) was publickly approved, where the name of *Paul* was wantonly abuſed, whom they ought to have reverenced as a Father, where ſome laughed at the Reſurrection of the dead, with the denial of which the whole Goſpel fell; where they ſerved ambition, not charity, where moſt things were acted indecently and inordi-

Matth. 13. 12. Matth. 3. S. 14. 1 Cor. 11. C. 3. 3. C. 5 1. C. 6. 7. C. 9. 1. C. 15. 12.

 nately

nately (and yet it remains, the Ministry of the Word and Sacraments was not to be refused) who dares to take from them the title of a Church, where the tenth part of such Vices cannot be fastned. To separate from a Church for this reason, as it is a sin to which we are prone, so it is a subtle device of the
S 13. Devil. There have ever been some who being conceited of their own holiness, as so many aereal spirits, despise the communion of all, in whom they perceive any humane infirmities: such were the Catharists and Donatists of old, and the Anabaptists now, whose morose humours proceed rather from pride and a false opinion of holiness, than from a true endeavour of sanctity; and lest it should appear, that they want the light of truth, they make use of the shadow of rigid severity, to whom I commend the advice of S. *Augustine*. That they charitably amend what they can, and patiently endure what they cannot, and in love sigh and lament until God amend all. But when under a pretence of zeal for perfection, we cannot dispense with any imperfection in the body, or members of the Church, then we are to be admonished, that the Devil swells us with pride, and seduceth us by hypocrisie to desert the Flock of Christ.

Calvin adverſ. Anabapt.

Non-conf. *This is to men of my education a hard Doctrine. But there is yet another objection against communion with such Churches, to which I desire your answer. What if the Word of God be not sincerely preached, but some errours*

are

are mixed with it, and the Ministers idle and negligent in doing their duties, is not this a ground for separation?

The Doctrine of the Church is either that which is absolutely necessary to be known, as that there is a God, that Christ is God, &c. or that part which is less necessary, which may be controverted in the Church, and yet not destroy the unity of Faith. As for instance; suppose that some hold, that the souls of men do not go immediately to Heaven, yet do grant they live unto God, but determine not of the place: the Apostle, *Phil.* 3. 15. plainly sheweth, that such dissent in points of Doctrine not necessary, are no ground for division; some faults may be discovered both in Doctrine and administration of Sacraments, which yet ought not to alienate us from the communion of the Church. It is indeed a great fault, when either through carelesness or indulgence, or want of authority, the Minister doth not do his office, in purging the Church; which the Apostle greatly blames in the *Corinthians*, but though the Church be tardy in its office, it is not lawful for every private man presently to resolve on separation; you may avoid the familiar society of such wicked men, but not desert the communion of the Church. And though some men through an inconsiderate zeal may be faulty in this respect, yet we shall ordinarily find this great morosity to arise, rather from pride and disdain, or a false opinion of sanc-

Calvin Instit. l. 4. c. 1. S. 12.

S. 15.

city, than from true holineſs, or a ſincere endeavour to promote it; there ought to be ſo great an abhorrence of ſchiſm among Chriſtians, that they alway fly from it, as far as poſſibly they; they ought to have ſo great a reverence of the Miniſtry and Sacraments, that wherever they perceive theſe to be, they think the Church to be there; this I earneſtly perſwade, that ſchiſms do not divide any Church, which though it may be corrupt in manners, and infected with ſtrange Doctrines, yet is not wholly departed from that Doctrine, on which S. *Paul* teacheth the Church of Chriſt to be founded. This therefore I muſt ſtill lament, as one of the greateſt evils of our times, that one Church is ſo divided from another, that ſcarce any humane ſociety is maintained among us; much leſs doth the holy communion of the members of Chriſt appear among us, which though all profeſs with their mouths, very few do in truth ſincerely practiſe.

Epiſt. 11. *Epiſt.* 12. *Epiſt.* 126. *to Cranmer.*

Non conf. *What is your opinion of the Doctrine of the Church of* England, *which they boaſt to be ſo Orthodox.*

Calvin Epiſt. 87. I am ſo far from objecting any thing againſt the Doctrine there profeſſed, that I rather give God thanks, who hath ſo illuminated them with the knowledge of ſound Doctrine, that the chief Magiſtrate takes care to have it publickly preached, and it was my advice that care ſhould be taken of unſtable (or deſultory) wits, and proviſion made

to

to keep out curious Doctrines, (and I think their Articles have done both. In composing of which, I know the English Reformers had respect to the *Augustine* Confession, as by comparing them may appear: and I, who did subscribe the one, cannot dissuade you from subscribing the other.)

The 39 Articles were printed two years before Calvins death.

But where then is the liberty of prophecying, if the Minister be limited in the exercise of his gifts, and not permitted to handle some mysterious Doctrines? Non-conf.

I think it a means to remedy many evils, if there be composed a summary of Doctrine to be received by all; which all Ministers should observe in their preachiug, which all the Bishops and Parochial Ministers should be obliged by Oath to observe, so as none should be admitted to any Ecclesiastical Office, unless he subscribe to keep that harmony of Doctrine unviolated, and this is the practice of most reformed Churches. In this Church of *Geneva* it was provided, that if any one should spread opinions, contrary to the Doctrine received in the Church, let him first be admonished in a Brotherly manner, if he acquiesce, let him be forgiven without any note of infamy, if he be contumacious and obstinately addicted to his errour, let him be solemnly admonished until the Consistory declares, that greater severity is to be used; and then let the Lords Supper be denyed him, and let him be committed to the Senate: It was also ordered, that the Papacy being publickly disclaimed

Calvin Epist. ad Protect.

Epist. 167.

Beza in vita Calvini.

claimed by Oath, the whole people ſhould ſwear to the Chriſtian Religion and Doctrine
Epiſt. 370. comprehended in a few Chapters. I was conſulted about this Queſtion, whether they that deſire admiſſion into the Church, may be required to give a publick teſtimony of their Faith? Which I thus anſwered, I ſee no reaſon why they who will be accounted of the communion of Chriſt, ſhould think it grievous to give up their names to Chriſt their head, which cannot be done, unleſs they expreſly ſubſcribe to ſincere Religion, and ingenuouſly condemn thoſe errours, by which the ſincerity of Religion is corrupted; we know how much S. *Paul* commends unto us the unity of the Spirit in the bond of peace. Moreover to retain and cheriſh agreement among good men, a ſolemn confeſſion of faith is more than neceſſary; and whoever wiſh that the Church of God may ſtand ſafe, will not take it amiſs, to ſupport it by ſuch a means. And the wantonneſs of mens underſtandings, is to be reſtrained, that they be not too curious in the deſire of knowledge; a learned ignorance is to be commended, while we ſeek wiſdom only in the Word of God, and even there reverently admire thoſe things which God would have to be kept ſecret.

Ad Verſipellem quendam.

Non conf. *Although our Miniſters refuſe to ſubſcribe to the Articles, yet I ſuppoſe the reaſon is not becauſe of any fault found in the Doctrine, but in the Government which is joined with it, which they ſay is Antichriſtian: and Mr. Cart-*

wright *tells us, that Mr.* Calvin *would shake at the name of an Archbishop, and tremble at the Office of an English Bishop.* *Lib. 1. p. 112.*

M. *Cartwright* may not be believed in a report so contradictory to my publick Writings, I would never have the authority of Church Governours denyed unto them, but do acknowledge that the Bishops which according to their Office do teach the Word of God, ought reverently to be heard. *Calvin Confess. fid. Gall.*

I had always a great reverence for the Bishops of your Church, to whom I gave inward reverence as well as outward respect, and would gladly have served them, in setling of the English Church; and my judgment is, that if we may have such an Hierarchy, in which the Bishops so excel others, that they refuse not subjection to Christ, but would depend on him as their only head, and refer themselves to him, in which they so preserve Brotherly communion among themselves, that they are united by nothing more than the truth in this case, I denounce him worthy of all Curses, who doth not observe such an Hierarchy with all reverence and obedience. And I would to God such a succession had continued to this day, it should easily have found from us the obedience that it deserves. I do account the Government by Archbishops, a moderate honour, as being within the compass of a mans power to execute, which the Popes pretended authority is not; and the ancient Church did appoint Patriarchs and Primats *Epist. to Cran. De Reformanda Ecclesiæ necess. Vera Ecclesiæ reformatio. Epist. ad Reg Polon.*

in every Province, as a bond to unite the Bishops in concord.

Non conf. *How many distinct orders of Ministers were there in the ancient Church?*

Calvin Instit. l. 4. c. 4 S. 1. There is a threefold Ministry commended unto us in the Scripture, and whatever Ministry was in the Primitive Church, was distinguished into three Orders; for from the Order of Presbyters, there was chosen Pastors and Doctors, the rest were to inspect manners and censures. The care of the poor was committed to the Deacons, St. *Hierom* names five Orders in the Church *(viz.)* Bishops, Presbyters, Deacons; the *Fideles*, or Faithful, and the *Catechumeni* (three of these were of the Clergy, the other two of the Laity.)

Non-conf. *Was there any such Order as a Bishop distinct from a Presbyter in the Primitive Church?*

Calvin l. 4. c. 4. §. 2. The Presbyters, to whom the office of preaching was enjoined, did in every City chuse one out of their number, to whom they solely gave the title of Bishop, lest dissensions should arise, where all were equal (as it usually comes to pass.) Now every City had a Colledge of Presbyters, which were Pastors and Teachers, for they all had the office of teaching, exhorting, and reproving in the Congregation.

To every City a certain Region or Province belonged, which had Presbyters sent from the City, and they were accounted members of the body of that Church. This is the sum

then

then of the Primitive Government: Presbyteries consisted of Pastors and Teachers; nor were they seated any where but in Cities, to which the Region (or Dioces) was adjoined; and to avoid confusion, over each Presbytery, and the adjoining Country, was a Bishop, who in dignity and authority was above them; it was no humane invention, but a divine institution, that every one should have a Church assigned to him, yet so as he might by his presence and counsel assist other Churches; thus *Archippus* was Bishop of the *Colossians*: And the Assembly at *Ausburge* declared, that the Bishops might still retain the obedience due to them, if they urged us not to keep those traditions which we could not keep with a good conscience; and we often protested, that we did greatly approve the Ecclesiastical Polity, and degrees in the Church, and as much as lyeth in us endeavoured to conserve the same; that we did not mislike the authority of Bishops, so that they would not compel us to do against Gods Commandment, and we did there protest, and so recorded it, that we would willingly preserve the Ecclesiastical and Canonical Polity, if the Bishops would not tyrannize over our Churches; which intention of ours we declared, to excuse us to all posterity, that it might not be imputed to us, that the authority of Bishops was overthrown by us; and I remember what *Melanchton* said there particularly; I would to God it lay in me to restore

L. 4 c. 3. S. 7.

Confess: Aug. per Chytream, p. 109.

Pag. 305.

store the Government of Bishops, for I see that hereafter there will grow up a greater Tyranny in the Church than ever there was before. I was also with *Martin Bucer* at the Conference at *Wormes*, where we also consented to Episcopal Government, and that the care of Ordination of Ministers should be committed to them, the Reformation being first made.

Non-conf. *What think you of S.* Hieroms *opinion, whom I have heard to be an Enemy to Episcopacy. He is said to confound the names of Bishop and Presbyter, and yet tells us, that when the People grew factious, and cryed, I am of* Paul, *and I of* Cephas, *then to prevent divisions the Government was devolved on one; (if so, this was in the Apostles days, and by them approved for the preservation of unity in the Churches of Christ?)*

Calvin. l. 4. c. 4. §. 2. S. *Hierom* indeed counteth the Bishops to be of Ecclesiastical constitution, but of such antiquity, that they must be also Apostolical; for writing to *Evagrius* he confesseth, that at *Alexandria* from the time of S. *Mark* to that of *Dionysius*, the Presbyters did always chuse one from their number, whom they set in a higher degree, and called him Bishop. And you may see in *Eusebius*, the best preserver of Ecclesiastical Antiquities, a series of the succession of Bishops, in the four principal Churches of the World, which I here present you with.

In

In the Church of *Jeruſalem.*

James the Apoſtle.
Simeon.
Juſtus.
Zacheus.
Tobias.
Benjamin.
Johannes.
Matthias.
Philippus.
Senneeas.
Juſtus.
Levi.
Ephrem.
Joſeph.
Judas.
Marcus.
Caſſianus.
Publius.
Maximus.
Julianus.
Caius.
Symmachus.
Caius.
Julianus.
Cepito.
Maximus.
Antoninus.
Valens.
Dolichianus.
Narciſſus.
Dius.
Germanion.
Gordius.
Narciſſus iterum.
Alexander.
Mazabanes.
Hymeneus.
Zambdas.
Hermon.
Macarius.
Maximus.
Cyrillas.
Johannes.
Juvenalis.

In the Church of *Antioch.*

Peter the Apoſtle.
Euodius.
Ignatius.
Heros.
Cornelius.
Eros.
Theophilus.
Maximinus.
Serapion.
Aſclepiades.
Philetos.

Philetos.	Tyrannus.
Zebinus.	Vitalius.
Babilas.	Philagonius.
Fabius.	*Euſtathius.*
Demetrius.	Paulinus and Miletius.
Paulus Samoſatenus.	Flavianus.
Domnus.	Porphyrius.
Timeus.	Alexander.
Cyrillus.	Johannes.

In the Church of *Rome.*

Peter and Paul.	Fabianus.
Linus.	Cornelius.
Anacletus.	Lucius.
Clemens.	Stephanus.
Evariſtus.	Xiſtus Dionyſius.
Alexander.	Felix.
Sixtus.	Eutichianus.
Theleſphorus.	Caius.
Higinus.	Marcellinus.
Pius.	Marcellus.
Anicetus.	Euſebius.
Soter.	Meltiades.
Eleutherius.	*Sylveſter.*
Victor.	Marcus.
Zepherinus.	*Julius.*
Calixtus.	Liberius.
Urbanus.	Damaſus.
Pontianus.	Siricius.
Anterus.	Anaſtaſius.

In the Church of *Alexandria*.

Mark the Evangeliſt.	Heraclas.
Amianus.	Dionyſius.
Abilius.	Maximus.
Cerdo.	Theonas.
Primus.	Petrus.
Juſtus.	Achilles.
Eumenes.	*Alexander.*
Marcus.	Athanaſius.
Celadion.	Petrus.
Agrippas.	Timothius.
Julianus.	Theophilus.
Demetrius.	Cyrillus.

But, Sir, I hear not a word of Archbiſhops in all this Catalogue, were there any in the Primitive Church ſuperior to the Biſhops. Non-conf.

For the conſervation of Diſcipline, every Province had an Arch-biſhop, over the Biſhops, and in the *Nicene* Synod, we read of Patriarchs above the Archbiſhops; that if matters of moment were to be determined, they might firſt be diſcourſed of in the Provincial Synod, then by the Patriarch in the Synod, beyond which was no appeal, but to a general Council. *Calvin Inſtit. l. 4. c. 4.*

But, Sir, I have heard, in the inſtance of Diotrephes, *that ſome ambitious men did advance themſelves above their Brethren, and ſo aſſumed this honour to themſelves, and within a ſhort time after the Apoſtles, the Government* Non-conf.

ment which they left in the Church was altered.

Calvin l.4.c.4. S.4.

If we seriously consider the substance of this Government, omitting the name (Hierarchy) we shall find that the ancient Bishops never intended to devise any other form of Government in the Church, differing from

S.1.

that which God had prescribed in his Word, and although the Bishops of those times did set forth many Canons, wherein they seemed to express more than was declared in the Scripture, yet they setled the Government with so great caution, according to that only rule, that you may perceive it to have nothing differing from the Word of God, and if any thing seemed defective in that institution, yet seeing they sincerely endeavoured to preserve the Institution of God, and did not erre much from it, it behoves us to consider, what observation they had. This was the form of the ancient Church, which presents to our eyes a certain Image of Divine Institution.

Non-conf. *And truly, Sir, you have excellently described the constitution of our English Bishops, which I could shew you to answer your relation in every particular: But do not those Bishops take too much upon them, that challenge the power of Ordination solely to themselves?*

Calvin Protest. addit. to Articles.

I have already told you, that Reformation being once made, our learned men consented that Bishops should take the power of Ordination to themselves. And I suppose this agreeable to the Apostolical practice, for there

was

was at *Ephesus* a Colledge of Presbyters, when S. *Paul* Ordained *Timothy*; and though the Apostle tells us of the putting on of the hands of the Presbytery, yet in another place he mentions the imposition of no hands but his own. I do not understand the first place to be meant of the Colledge of Presbyters, but of the Ordination it self; as if the Apostle had said, see that the grace of God given thee by the imposition of hands, when I made thee a Presbyter be not in vain: for though the word πρεσβυτέριον may be understood collectively, yet all things considered, the other sense which interprets it, as denoting the Office doth very well agree, for it appears not, whether all did impose hands, or one in the name of all, to which I most incline. 1 Tim. 4. 14. 2 Tim. 1. 6.

But may not the Presbyters also ordain others? what necessity is there of the Bishops hands? there may be a succession of Ministers continued, without them as I have been taught. Non-conf.

The question was proposed to me in these terms, by whom the Pastors must be Ordained, to make the succession lawful? to this I answered. Because I perceive it to be of great consequence, that nothing be done disorderly in the Church, lest thereby the reins be let loose to the lust of every one, and because it is commanded us expresly by the Spirit of God, in the words of S. Paul, *that all things be done decently and in order*, I judge that the ordinary Ministry ought herein to be reverently obeyed, and it were greatly to be desired, *Calvin Epist.* 190.

Ibidem. fired, that a continued ſucceſſion might be preſerved, that the Office might be delivered *De verâ Eccleſiæ Reform.* from hand to hand. And it is certain, that in a Church rightly conſtituted, none are to be admitted to the publick Office of Teaching, but who are called to it by the ordinary Miniſters, and wherever the State of the Church is ſound, or but in an tolerable condition, the ordinary vocation is to be expected. *L. 4. c. 4. §. 15:* In the Primitive times, the Biſhop put on a certain ornament, to diſtinguiſh him from the Presbyters, and he alone is ſaid to ordain; whence the Ancients often ſay, wherein doth the Biſhop differ from the Presbyter, the power of Ordination only excepted? Now at the conſecration of an Archbiſhop, all the Biſhops of the Province were wont to aſſemble together in the chief City, and the Ceremony of his Conſecration, was alſo impoſition of hands.

Nonconf. *I perceive then the Ordination of many of our Miniſters, is queſtionable in your opinion, becauſe they contemned that ancient power of the Biſhops their Ordinary, without any neceſſity. But, Sir, methinks thoſe great Revenues and Dignities, which the Biſhops enjoy, are not fit for men of their Coat.*

Calvine in 1 Theſ. 5. 12. Let us conſider the double Office of ſuch perſons. Firſt, they are to labour, and then they are alſo to attend to Government; now ſuch men are worthy of double honour, that is as S. *Chryſoſtom* interprets it, both of maintenance and reverence. I do not oppoſe his ſenſe,

sense, let every one that will be of the same mind. I could not but express my sense, in an Epistle to Archbishop *Cranmer*, when I heard that the Revenues of the Church were to be made a prey; that it would be an evident hinderance to good preaching, and an intolerable mischief. When the people of *Geneva* seized on the Church Treasures (whereof the Bishop anciently had the care) I openly professed, that I could by no means favour such sacriledge, which I knew would one day be severely punished by Heaven; but yet I acknowledged the just judgment of God, in permitting that sacriledge, that the goods so ill gotten by the Romish Sacrificers, would not be permitted by God to be added to the Treasury of his Church. It was objected to us of *Geneva*, that we had taken away the Lands of the Church, and converted them to prophane uses. To which I answered, That, if I should say we have not offended in this respect, I should lye, nor do I excuse what is done, for it is sacriledge, and a grievous judgment is denounced against those that rob the Church to enrich themselves; and I do here testifie, that I will not excuse all that is done among us (though many Ministers were maintained in those Churches, which were before oppressed with abundance of wealth, but destitute of Pastors. And the Schools and Hospitals did not only remain without diminution, but received augmentations, and new Hospitals and Schools were founded,

Epist. 127. to Archbishop Cran.

Beza in vitâ Calvini, p. 43.

De necessit. Reform. Ecclesiæ.

where not only the Masters were provided for, but the Boys also were educated, in hope of being serviceable to the Church) for I profess that it displeaseth me, that a greater care is not taken, that the Revenues of the Church be employed to those uses to which they were dedicated, and all good men do lament the same with me. And I expressed my sense particularly
Epist. 123. in the case of your Church; that among other evils I account this to be an incurable one (until the King assume his right of Government) that the Revenues of the Church are devoured by the Nobles, who for a vile stipend hire men of no worth to perform the Office, or rather fill up the place, of a Pastor, but I will not leave sharply to reprove them. Mr. *Ramsey* in a Sermon of sacriledge, says that, Mr. *Calvin* told the Magistrates of *Geneva*, that, *They had taken the Purse from* Judas, *and given it to the Devil.*

Non-conf. *If neither S.* Hierom, *nor you Mr.* Calvin, *do condemn the Office of Bishops, yet doubtless there are many things practised by them, which make their Government very culpable; what think you of their imposing so many things upon the consciences, both of the Ministers and of the People, contrary to their Christian liberty. At first, it is a great grievance to have the spirit of God stinted, and the gifts of his Ministers stifled, by the imposition of a Liturgy, which they are bound to use always in publick Worship. I pray you therefore to inform me, first in general, whether the use of a Liturgie be lawful or not?* When

When the Faithful meet, they are taught to join their desires, and to use Common-Prayers, not only to testifie the unity of their faith, but that God may hear what is the consent of all: And *John Baptist*, as it is probable, did out of certain places of Scripture, compose a Form of Prayer for his Disciples, suitable to that season, and the spiritual Kingdom of Christ, shortly to be revealed. And our Saviour did twice prescribe that Form of Prayer, which he taught his Disciples; and I think it to be agreeable to the command of our Lord, that his Saints should daily repeat this Prayer. And I believe the use of Liturgies in the Church were very ancient, because it was a custom among the Primitive Christians, to sing, not only Hymns, but Prayers also. And that must necessarily be done by Form. And certainly, if singing be attempered to that gravity, which may become the presence of God, and his holy Angels, it both procures dignity and gratefulness to sacred actions, and also availeth very much to excite the minds of men to a true earnestness and zeal in Prayer, and I greatly commend it, if it be accompanied with the devotion of the mind.

Calvine in Matth. 18, 19, 20.

Matth. 6. 9

Inst. l. 4. c. 1. S. 23.

Lib. 3. c. 20 S. 32.

I do therefore highly approve that a certain Form of Prayers and Ecclesiastical Rites, be published, from which it may not be lawful for the Pastors to vary in their administrations, whereby to provide against the simplicity and inability of some, and that the consent of all the Churches, with each other, may

S. 31. Epist. ad Protect.

more certainly appear; and lastly, to put a bar to the desultory levity of others, who affect innovations.

Opus. p. 33. I did therefore compose certain forms of Prayer, to be used by the Ministers in *Geneva*, in the Publick Worship on Sundays and other holy days, and at the administration of the Sacraments, and when the Exiles that resided at *Geneva*, in the *Marian* days, could not agree about the use of the English Liturgy, they did by my advice and approbation, draw up a Liturgy for their publick Worship, which was printed in the English Tongue, *Anno* 1556. wherein was a Confession taken out of the ninth of *Daniel*, a Prayer for the whole estate of Christs Church, the Lords Prayer, the Creed, *&c.*

Calvin's *Prayer before his Sermons*—Det nobis Dominus in cœlestis suæ sapientiæ mysteriis, cum vero pietatis profectu versari, in gloriam suam & ædificationem nostram Amen.

Non-conf. *But, Sir, now that you mind me of the ancient English Liturgie, I have heard you much condemned, for saying, that in the English Liturgie, were many tolerable follies.*

Calvin. Epist. 200. My words concerning that Liturgy, are to this effect, there are many unfit things in it, which yet are tolerable (if it be as you, *Epist.* 87. that is *Knox*, *Whittingham*, *&c.* present it to me) and I believe no English Bishop, could give a milder censure of it, if it were presented to him in the same dress. If I had believed them to be real follies, I would not have judged them tolerable, in the Worship

of

of God. But I gave the Protector three instances of such things, the first was, Prayers for the dead at the celebration of the holy Communion. 2. Chrism at Baptism. 3. Extreme Unction. But I was also informed by Mr. *Knox*, and others, that in that Liturgy were prescribed the use of Wax Candles, divers crossings in the Communion Service, where also the Priest was to put the Sacrament into the peoples mouths, Women admitted to Baptize, the Child was to be thrice dipped in the Water, first on the right side, then on the left side, and then the face towards the Font, and other trifles, which as for the time present I thought tolerable, so I could not do less than count them unfit for such a Reformation. And I explained my self in these words (*viz.*) That there was not that purity that might be wished, but the imperfections, which could not be amended so early, might be born with for a time, there being no manifest impiety in it. *Epist.* 206. *Epist.* 200.

But it is worthy your consideration, who were the Authors of your Liturgy, and what testimonies they gave to it. Dr. *Taylor* a famous Martyr, when it was setled by Authority after its Reformation, affirmed that it was so reformed and fully perfected, according to the rules of Christian Religion in every behalf, that no Christian conscience could be offended with any thing therein contained. And Mr. *Fox* says it was generally esteemed as a work of God. Doubtless those prudent and *Acts and Monuments* p. 1521. *first Edition.*

pious Martyrs, that died in defence of it, were well satisfied of the legality and purity thereof, at least, that there was no manifest impiety in it.

Nonconf. *Is not praying for the dead a manifest impiety? If any but your self should have given me such an interpretation of the tollerable follies, I should have thought it a great affront to you. I shall give you the form of Prayer, and then desire your sense of it.——We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us, with the Sign of faith, and now do rest in the sleep of peace, grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that most joyful voice. Come unto me, O ye that be blessed, &c.*

Calvine ad Protect. I know that this (Prayer for the dead) did not relate to any approbation of the Popish Purgatory, nor am I ignorant, that the ancient custom of making mention of the dead, may be shewed, that thereby the communion of all the faithful joined in one body might be declared; but this unanswerable Argument, of the sacredness of the Lords Supper, doth hinder the mixing of humane additions with it, and when we call on God we must not indulge our own affections. That form of Prayer that God would give a good resurrection to the dead, I would have banished, because it agrees not to the rule of good devotion,

votion, yet I deny not but it may be lawful to conceive such a wish.

I could not think that form of Prayer could have admitted such a favourable interpretation, and I begin to admire you for your moderation, as much as for your Learning. I perceive you are for a Liturgie, and for the imposing of it, and that as you bear with some, so you do impartially censure the other faults and imperfections of it. Those above-mentioned were long since purged out of the English Liturgie, but there are other still retained, which keep many of us from the use of it. My first objection is the constant pronouncing of the absolution morning and evening. Non-conf.

The Keys were given to the Church, for the applying of this blessing to us, for when Christ gave the Apostles a command and power to forgive sins, he did not intend, that they should absolve them only that were converted from impiety to the faith, but rather that they should administer this office to the faithful, therefore in the Communion of the Saints, by the Ministry of the Church our sins are daily absolved, when the Bishop or Presbyter, to whom this office is committed, do confirm pious consciences in the hope of pardon, and remission, by Evangelical promises, and that as well publickly as privately, as necessity requires. For although the Sons of God be eminent in holiness, yet as long as they live in mortal bodies, they cannot stand before God, without remission of sins; and *Calvine Instit. l. 4. c. 1. S. 22.*

this office is so proper to the Church, that we cannot otherwise enjoy this blessing, than by continuing in her communion; and it is dispensed by the Pastors and Ministers of the Church, either in the preaching of the Word, or the administration of the Sacraments; every one therefore must know it to be his duty, not to seek for remission of sins, any other where than where the Lord hath appointed; for seeing remission of sins and salvation is no where else, though we pretend more than an Angelical life, yet if by such boldness we separate from the Church we are very Devils.

Calvine ad Anabapt.

Non-conf. *Indeed, I have heard some good men in the Church of* England, *speak much of the absolution of sick persons, that are going out of the world, but now you have acquainted me with the benefit of it; my next objection is, that I suppose the frequent repetition of our Lords Prayer is a vain thing, seeing that many of our Ministers wholly neglect it, and some have preached and printed against the use of it.*

Calvin in Matth. 26. 44. I cannot doubt of the usefulness of this, seeing our Saviour in his agony prayed three times in the same words, which was no such battology as he had condemned in the Heathen, but Christ taught us by his example, not to faint in Prayer, if we do not presently obtain our desires. I have said formerly, that by the command of Christ the Saints ought to say it daily, and I fear they that object against the frequent use of it, either already have, or are minded to lay it wholly aside. But they

who despising the rule of their Master, are fond of their own Prayers, do not only want the Word of God, but as much as in them lyeth are enemies to it. *Instit. l. 3. c. 20. §. 28.*

You do answer those objections which I thought unanswerable, with such facility and satisfaction, that I am even ashamed to produce those lesser exceptions against the Liturgie. Such as the frequent Responses, which I have heard from Mr. Hooker *to be of great use and antiquity; and I remember you also did commend the use of every mans voice in Publick Prayers, that we may all glorifie God with one mouth; and that every one may hear in publick from his Brother a confession of his faith. I shall only propose the most material objections to you, concerning the administration of the Sacraments; and the most considerable is, that declaration of the Church of* England *at the end of Publick Baptism, which though it be only in the Rubrick, yet all Ministers are required to subscribe to it, before their admission. The words are these.* ——*It is certain by the Word of God, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.* Non-conf.

I openly affirm, that in Baptism we have to do with God, who doth ratifie by his grace, that which the Ministers hand doth signifie; and if (as you grant) Baptism doth belong to Infants, it is a madness to understand it only of the outward sign, and not of the spiritual mystery, for, as by Circumcision God made Infants partakers of all such things as *Calvin. Opusc. Instit. l. 4. c. 16. §. 5.*

were

were thereby ſealed unto them (for God did not delude his people by an inſignificant Symbol) ſo doth Chriſt by Baptiſm, wherein both remiſſion of ſins, and regeneration of the Spirit are offered unto us. Chriſt commands Children to be brought to him; why? becauſe he is the life, that therefore he may enliven them, he maketh them partakers of himſelf. But how are Infants regenerate, that are not capable of knowing good or evil? I anſwer, The work of God is not therefore null, becauſe we cannot give a reaſon of it. Moreover thoſe Infants which you grant are to be ſaved (as without doubt ſome of that age are ſaved) it is evident, they muſt be *firſt* regenerate by our Lord, for being unclean by nature, they muſt be firſt regenerate before they can enter into the Kingdom of God. And by ſanctifying *John Baptiſt* in the Womb, that is before he was born, God ſhewed what he can do on other Infants. Nor can it be any way proved, that Children may not be regenerated by the powerful operation of God, which thing is as eaſie to be done by him, as the manner of doing it is difficult and incomprehenſible to us. I therefore agree to this, that this Sacrament is not an empty figure, but whatever is figured in Baptiſm, is indeed performed (*viz.*) the efficacy of the Spirit to cleanſe and regenerate us; for the inſtruments of the Holy Ghoſt are not dead things, but God by Baptiſm truly effects and performs what he ſignifieth; it is therefore a

De vera Eccleſiæ Reform.

Inſtit. l. 4. c. 16. §. 17.

§. 17.

Epiſt. 179. to Melanch.

Calvine Opuſc. de Sacram.

ſacri-

ſacrilegious divorce, to ſeparate the ſign from the promiſe which God maketh. In the Catechiſm taught at *Geneva* this queſtion is propoſed, *Do you therefore aſcribe no other virtue to the water, but that it is only a figure of waſhing.* The Anſwer is, I ſo believe it to be a figure, that the truth is really annexed to it, for God doth not delude us in his promiſes, therefore it is undoubtedly certain, that both forgiveneſs of ſins and newneſs of life are offered to us, and received by us in Baptiſm. *Opuſ. 380.*

What, I pray you, is the meaning of Confirmation by the Biſhop? which is enjoined to all Children that come to years of diſcretion. Non-conf.

It was an ancient cuſtom of Chriſtians, when their Children were grown up, to bring them to the Biſhop, who, becauſe they could not make confeſſion of their faith at their Baptiſm, were to be then examined by the Biſhop, according to that certain and common form of Catechiſm, which was then in uſe; and for the greater ſolemnity of this action, impoſition of hands was uſed; and ſo the Child having made confeſſion of his Faith, was diſmiſſed with a ſolemn benediction. And I do deſervedly wiſh that this Rite were every where reſtored, whereby Children are offered to God, after the confeſſion of their faith, which would be a decent approbation of the uſe of Catechiſing. *Calvine Inſtit. l. 4. c. 19. S. 1.* *Opuſ. de verâ Eccleſiæ Reform.*

Is not the cuſtom of having Godfathers, &c. a uſeleſs and ſuperſtitious practice? Non-conf.

Calvine Epist. 285. to Knox.

I confess that a stipulation in Baptism is necessary, for nothing is more preposterous, than that those should be ingrafted to Christs body, whom we may not hope to be his Disciples; wherefore if none of the Kindred appear, that may give his Faith to the Church, and take charge of teaching the Child, it is but a Lusorious action, and the Baptism is

Epist. 302. defiled. It was therefore my advice, that the Fathers should be present, together with the Sureties, to answer to the interrogatories, unless any business did hinder them; and this was our practice at *Geneva*; and being the office of Godfather was honourable, it was required that they should be of the same Religion. And when things are thus ordered, as

Beza Epist. 8. *Beza* told your Archbishop *Grindall*, *Quis damnare ausit*, who dares to condemn this practice.

Non-conf. *I have nothing more to object, against the administration of this Sacrament, until I come to speak of the Sign of the Cross: I desire, if it be possible, to remove some scandals which are taken at the administration of the Lords Supper: For first, it is a cause of great grief to us, to see so many profane persons admitted to the same priviledges with our selves, especially at that distinguishing Ordinance of the Lords Supper.*

Becaus Pastors cannot alway watch so diligently as they ought, and are sometimes more indulgent than they should, or are hindred from exercising that severity which they would, it happens that men openly

Calvine Instit. l. 4. c. 1. S. 15.

wicked

wicked are not removed from the ſociety of the Saints: This is a fault which S. *Paul* reproves in the *Corinthians*; but though the Church fail in her duty, it is not lawful for every private man to reſolve preſently upon ſeparation; I deny not but it is the duty of a good man to withdraw from the private familiarity of the wicked; but it is one thing to avoid the company of wicked men, and another thing through hatred of them to renounce the communion of the Church. Whereas therefore they think it a ſacrilegious thing, to participate of the Bread of our Lord with wicked men, they are herein more ſevere than S. *Paul* was, for when he exhorts to a holy and pure participation, he requires not that every one ſhould examine his neighbour, or the whole Congregation, but that every one examine himſelf. If it were a ſin to communicate with an unworthy perſon, he would have required us to beware, leſt there were any in the company by whoſe uncleanneſs we might be defiled, but ſeeing he requires every man to examine himſelf only, he intimates that it cannot hurt us, if any unworthy Communicants thruſt themſelves among us; and to this intent is that which the Apoſtle adds, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*, he ſays not to others, but to himſelf, and this is juſtly ſaid, for it ought not to be in the power of every one, to determine who are to be admitted or rejected: the cognizance of this belongs

longs to the Church, which cannot be exercised, but in due order, it would therefore be very unreasonable, if a private Christian should be polluted by the unworthiness of another, to whom he neither can nor ought deny admission. Yet farther, though there may be some unworthiness in the Minister, nothing of the efficacy of the Sacrament is lost to such as are duly qualified for the reception of it, for the truth of God is not altered by the improbity of man; the Sacraments do not depend on the worthiness of the Minister, much less of the Communicant.

Epist. 127. Sive Paulus sive Judas Baptizat Christus peccata lavat. *Epist.* 367.

Contra Anabapt.

If all things be accurately considered, it will appear, that they who have so much leisure to enquire after others, are too often most negligent of themselves. I knew a man possessed with this errour, who was afraid to receive the Lords Supper with us, because of the vices of some among us; in the mean time he had in his Family two Servants of a very vicious and debauched life, which when I understood I caused him to be admonished of it (because at that time he would not hearken to me) That it was worth his labour to think of purging his own house, which was committed to his charge, seeing he thought himself to be defiled with the vices of them, that no way belonged to his inspection. Hereupon he began to think of his indiscretion, and to acknowledge it as a chastisement sent from God, whereby he rebuked him for his pride, and so he reconciled himself both to the Church and me. If

If this Diſcipline (of reſtraining wicked men) be wanting, I confeſs the Church is imperfect and hath its ſpots, but yet we may not unchurch it, or withdraw from her communion, nor is it lawful for any man to ſeparate from it. Let them that ſlander us as Authors of this Doctrine of ſeparation, preach it to the Anabaptiſts, we owne it not, but profeſs that they do wickedly, who are ſo diſpleaſed with the faults of men, as to forſake the communion of the Church of God. Thoſe that are good (as S. *Auguſtine* ſays) are to be loved, the openly evil to be avoided, and the reſt to be tolerated. If the Papiſts had a pure form of Prayer, I would not ſcruple to enter into the Temple with them, as the Diſciples did with the Jews at the hour of Prayer. If it be objected, that we may not join our ſelves with them that do crucifie Chriſt. I anſwer, an action which is in it ſelf pious and holy, cannot be corrupted by the faults of other men, as I am wont to ſay. That if all the Angels were preſent at the Maſs, they cannot cleanſe it of its pollution by their holineſs; nor can all the Devils cauſe by their preſence, that the holy Supper being celebrated according to Chriſts Inſtitution, ſhould loſe any thing of its purity.

Calvin ad-verſ. Anabapt:

Epiſt. 265.

What I pray you is your judgment concerning the private adminiſtration of the Sacraments, which hath been generally decryed by our Miniſters, but is approved of by the Church of England? Non-conf.

Why

Calvin Epiſt. 321. Why the Lords Supper ſhould not be denyed to the ſick, many and great reaſons prevail with me, let there be ſome company of the Kindred, Friends, and Neighbours, that diſtribution may be made, according to the command of Chriſt, and then let the action be performed, with an explication of the myſtery, but in nothing different from the common practice of the Church, for from the nature, uſe, and end of this myſtery, I do rightly conclude, That they ought not to be deprived of ſo great a benefit, who either labour under daily diſeaſes, or are in danger of their lives, to deny that to them whereby they may be ſtrengthened for the great conflict and temptations that are at hand, and whereby they may teſtifie their pious agreement with the Church, is a hard thing and of an evil example, whether a perſon be confined to his Bed, or nigh to death, and though this be not practiſed in our Church, yet I acquieſce, becauſe it is not profitable to contend: My judgment for the adminiſtration of private Baptiſm, and giving the Lords Supper to Malefactors, that deſire it, and appear qualified for it, is the ſame.

Epiſt. 363.

Epiſt. 185. Ad Monſbel.

Non-conf. *Sir, I perceive that our Teachers have perplexed our conſciences with many needleſs ſcruples and jealouſies, from which I hope by your ſober counſel, maturely conſidered, and by the grace of God teaching me true humility and Chriſtian charity, to extricate my ſelf, and to be fortified againſt the like ſuggeſtions; I ſhall trouble*

trouble you but with one general queſtion more (viz.) what power the Churches of God have, to ordain and impoſe Rites and Ceremonies in his Publick Worſhip.

Government is neceſſary in every Society, for the preſervation of peace and concord; but eſpecially in the Church of God, and becauſe men are ſo different in their manners, various in their opinions, and of ſuch oppoſition in their judgments. And no Politie can be firm unleſs ratified by certain Laws, I am ſo far from condemning ſuch Laws, that I peremptorily aſſert, that if theſe be taken away, the very Nerves of the Church (for ſo I am wont to call Eccleſiaſtical Conſtitutions) are diſſolved, and the whole frame deformed and diſſipated. I confeſs therefore, that every Church hath power to conſtitute Laws, for the eſtabliſhing of common Polity and Government. And this liberty of making Laws was left to the Church by Chriſt, who would not particularly preſcribe what we ought to follow in outward Diſcipline and Ceremonies, which he foreſaw would depend on the condition of ſeveral Ages, and that one form would not agree with them all. In this caſe therefore we muſt have recourſe to the general rules which he gave for decency and order, and the commands of the Church are to be referred to them, and thoſe godly Laws of the Church, wherein Diſcipline and good Order are contained, are not to be accounted humane Traditions, ſeeing they are

Calvin Inſtit. l. 4. c. 10. S. 27.

Epiſt. 318.

Confeſſ. fidei Gel.

Opuſ. p. 322 Inſtit. l. 4. c. 10. S. 30.

1 Cor. 14. 40.

founded in that general Precept, and have an evident approbation, as if they were spoken by Christ himself. So St. *Paul* gave *Titus* authority to do the same that he had done (*i.*) to set Church Affairs in order, and to supply what was wanting.

Tit. 1. 5.

Non-conf. *We have been taught a contrary Doctrine, namely, that nothing is to be admitted or imposed as to the Worship of God, for which we have not an express command in his Word, yet I remember Mr.* Cartwright *did say, that things profitable to the Church, and not repugnant to the Word are to be received, as commanded by the Word, God commanding them by his Church; and I am not satisfied how the imposition of things in themselves lawful, doth make them become unlawful, which yet is the opinion of many of our Divines, as it was of some old Non-Conformists: we cannot tell, say they, whether we might by the Laws and Order of this Realm subscribe, although the things were otherwise lawful by the Word of God, this in my judgment leaves the Magistrate no power at all, as to the outward acts of Gods Worship, for the Law of God commands what is good, and forbids what is evil, the Magistrates power is only in things of a middle nature, which this opinion denieth to him.*

Calvin. Ad Versipellem quendam.

I have said enough to confute these fancies, shewing that particular Rites, which have respect to the general rules of decency and order, or peace and charity, are of more than humane constitution (as Mr. *Cartwright* doth truly

truly affirm) I do not say, as the Council of *Trent*, that Traditions in general are to be received with like affection of piety, as the Books of the Old and New Testament; but I say, there are many things not expressed in the Word of God, which are never the less certain. Unwary Christians cannot be seduced by a more specious pretence, than this of Scripture, which the Anabaptists so much urge, but they that insist on this argument against their Adversaries, should consider whether they can plead it for their own practices, for so *Tertullian* requires, *Expostulandus Scripturæ patrocinium in parte adversâ, præjudicant, suæ quoq; parti, patrocinium Scripturæ adesse debere*: To men of this opinion, there can be neither peace of conscience nor end of superstition. We are thought to be impertinent in making disputes about the free eating of flesh, use of Holy-days, of Garments, and such other things, which seem to be frivolous to some men, but are of greater moment than is commonly believed; for when mens consciences are once got into a snare, they wander in a tedious and perplexed Labyrinth, from whence it is very difficult to find an out-let. If a man begin to scruple, whether he may use Linen Sheets, Handkerchiefs, and Napkins, shortly he will question whether he may use such as are made of Hemp, or coarser materials, afterward he is perswaded he may live without the use of any. If dainty meats seem at first unlawful, at

Decret. 1. S. 4.

Contrà Anabapt.

De Coronâ militis. See Bishop Sandersons Preface.

Instit. l. 3. c. 19. S. 7.

length he shall not with satisfaction, before the Lord, eat ordinary bread and common meats, while he considers he may preserve his body with cheaper food; if he scruple first to drink pleasant Wine, anon he cannot with peace of conscience drink of that which is decayed, and at last to taste of any Water that is cleaner than other; and in the end to account it a sin to tread on a straw that lyeth cross in his way. Now here is no light question begun, for the controversie is, whether God would have us use the one or the other, whose will ought to guide us in all our counsels and actions, and whoever are insnared in such doubtings, let them turn which way they will, there are stumbling Blocks for their consciences in that way. Now in all such things as are not determined by the Word of God, I am of S. *Augustines* opinion, that the custom of the people of God and the constitutions of our Ancestors are to be observed as a Law. And thus I would resolve these scruples, that things which are left indifferent (as to civil matters) are left to our own discretion, until the Edicts of Princes do determine them, and though the things which they enjoin are sharp, and such as seem unequal, their commands ought not to be despised. So likewise the external Rites in the Worship of God, are in the power of the Church; and as the edification of the Church requires, they may be changed or abrogated and new ones instituted. As in the Lords Supper

Ad Versipellem.

Instit. l. 4. c. 17. S. 43.

Supper, whether the people take the bread in their hands or not, whether they divide it among themselves, or every one eat what is given him, whether the Bread be leavened or unleavened, whether the Wine be mixed with Water or not (if it fall short, and to supply the Communicants; so there be not an opinion of the necessity of mixture) is indifferent, and may be observed on the Churches command. *L.4.c.10. § 30. Epist. 259.*

But though the Church have power to make Laws, for Rites and Ceremonies not expressed in the Scriptures, yet I hope you will not say, that it may impose them on our Consciences, and so abridge us of our Christian liberty. Nonconf.

Humane Laws, whether made by the Magistrate or the Church, although they are necessary to be observed, yet do they not bind the conscience by their immediate authority, but by virtue of a general precept, commending to us the Magistrates power: and the necessity of observing them, respects the general end, (*viz.*) obedience, charity, and unity, and is not grounded on the nature of the things commanded, nor can that be done which St. *Paul* requires, 1 *Cor.* 14. 40. unless the decency and order be established, by the addition of certain (Canons or) Observations as so many bonds; this only is always to be excepted. First, that the Observations be not believed to be necessary to salvation, and so be thought religiously to bind the Conscience. Or, secondly, that they be not so added to the *Calvin Instit. l.4. c.10. S.5. & 6.* *S.27.*

Worship of God, as if any holiness did consist in them. And thirdly, that they be not held to be perpetual and unalterable, but only as outward rudiments of humane infirmity, which though we do not all want, yet we may all use, for the preservation of unity, and yet our liberty is not lost: Suppose a man be commanded to abstain from certain meats, as 1 *Cor.* 10. 28. the command being concerning things indifferent, with respect to scandal, he loseth not his liberty of conscience in obeying, for his conscience is free in respect of God, and of the things commanded, which he judgeth still to be indifferent. In such things therefore it hath been thought fit that a general rule should be given for establishing of Church Polity, both to the Ministers and People, from which it should not be lawful for them to recede. Nor is our liberty hereby infringed, which we may preserve, though we willingly submit to a certain necessity, either as that *decorum* (of which we have spoken) or the respect to Charity doth require. So I advised *Farel*, that he would not suffer pertinacious Controversies among Neighbours about Ceremonies, seeing all things are ours, we being free from all, are the Servants of peace and concord. When for the sake of publick decency a Law is made and published, then is superstition taken away: into which they only fall, that measure the Worship of God by mens inventions. Again, when such a Law is known to belong

L. 4. c. 4. S. 1. & 4.

Lex externum opus ligans, conscientiam liberam relinquit. l. 3. c. 19. ult.

Instit. l. 4. c. 10. S. 32.

Epist. ad Farellum.

Calvine Instit. l. 4. c. 10. S. 28.

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to common uſe, that falſe opinion of obligation and neceſſity is overthrown, which is wont to ſtrike great terrour into the conſciences, when men think them neceſſary to ſalvation; but here nothing is ſought for, but the increaſe of charity, by joining in ſuch common practices. And S. *Paul's* rule for decency tends to this, that, while Ceremonies are uſed, to beget a reverence towards things ſacred, we may by thoſe helps be ſtirred up to piety. And alſo that modeſty and gravity, which ought to be regarded in all honeſt actions, may moſt appear in thoſe that are ſacred; of this kind are kneeling, and uncovering the head, when we pray; and that in the burial of the dead we uſe a certain honour and decency. Which I thus expreſſed, that the Corps be carried to the Church-yard, and that an exhortation be made, ſo as they which attend the Funeral, may underſtand what is ſpoken: That Miniſters be diſtinguiſhed from others by their Garments. And in ſuch things as are of a middle nature (*i.*) neither good nor evil, we may uſe them or refrain from them, as the Laws of our Superiours for decency and charity do require. It is the duty of Chriſtian people to obſerve ſuch Conſtitutions, with a free conſcience, without any ſuperſtition, but with a pious and facile reſolution to obey; and not by any contempt or ſupine negligence to omit them; ſo far muſt they be from an open violation of them, through pride and contempt, for even in thoſe

Epiſt. ad Monsbelgard. *Comment in Zach.* *Calvin. confutatio Hollandi.* *Inſtit. l. 4. c. 10. §. 34.*

things (that are indifferent) the Customs and Institutions of Religion, and the rule of humanity and modesty do dictate what is to be done or forborn; in which if we erre by imprudence or oblivion, the fault is not considerable, but if by contempt, it is a contumacy fit to be condemned; if therefore any shall clamour against this, and seem more wise than he ought, let him take heed upon what account he may approve this his morosity to the Lord; that of S. *Paul* shall satisfie us. *We have no such custom* (of contending) *nor the Churches of God.* Contention is a dangerous thing, and therefore ought to be banished out of the Churches, and perverse contentious persons are rather to be suppressed by authority than by long disputations; for there will never be an end of contentions, if you think to overcome a disputatious man by argument; for though he be overcome an hundred times, yet will he not be wearied. Let us therefore diligently observe this, that we suffer not our selves to be carried away with needless disputations.

1 Cor. 11. 16. *Epist. col.* 313. *in fol.*

Non-conf, *If you should preach this Doctrine in the Church of* England, *you would be accounted a Persecuter, as the Bishops are.*

Calvin contra Anabapt.

As to the charge of Persecution, I affirm, that when any wicked and pernicious Sect begins to arise, especially when it increaseth, it is the duty of such as God hath appointed for the edification of his Church, to countermine them and withstand them stoutly, before they

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get ſtrength to bring all to confuſion; for ſeeing they are made the Paſtors of the Church, they ought not only to feed the Flock of God with wholſom food, but alſo diligently to watch againſt Wolves and Thieves, that when ſuch come nigh the Flock they may remove them, as far as they can by great clamours, for they are worſe than Wolves or Thieves. And when once the concord of the Church is violated, there is no end nor meaſure in contention. And how ſtrict our Diſcipline at *Geneva* is in this reſpect, is well known to all the reformed Churches. *Nulla obligatio ſine coercione.*

It is a moſt juſt thing to ſubmit to the yoke of Chriſt (ſo he calls Church Diſcipline) and to acknowledge this, that the lawful uſe of our Chriſtian liberty is to be far from unbridled licenſe. *Epiſt. fol. col. 322.*

But what if the Ceremonies be ſignificant of the Myſteries and Doctrines of Faith, do they not then become a part of the Worſhip, and ſo unlawful to be obſerved? Non-conf.

I ſay, that Ceremonies ought to be accommodated to the uſe and capacity of the people; for the end of decency is, that when ſuch Rites are uſed, which may procure veneration to holy things, we may by ſuch helps be ſtirred up to piety, as alſo, that modeſty and gravity, which ought to appear in all honeſt actions, may ſhine eſpecially in ſacred things. That therefore is decency which adds an ornament agreeable to the action, and this is not without profit, for by it the *Calvin Epiſt. 85.*

faithful

faithful are admoniſhed, with how great modeſty, religion, and obſervation holy things ought to be handled; and leſt any ſhould ſlander me as being too moroſe and rigid, as if I did preciſely take away all liberty, I do hereby teſtifie to all pious men, that I contend not about Ceremonies, which ſerve only for decency and order, or which are (Symbols) ſignifications, and incitements of that reverence which we offer to God; let no man ſay therefore, that I allow no Ceremony, to aſſiſt the ignorance of the ruder ſort, for I think ſuch helps to be very profitable, I only would have ſuch a moderation, that Chriſt may be illuſtrated and not obſcured. And theſe reſtrictions are neceſſary to be obſerved, that the Ceremonies be few in number, facile in obſervation, and that there be a ſuitableneſs of dignity in the ſignification, otherwiſe things indifferent may change their nature. Nor may we, as the Papiſts do, teach for Doctrines the Commandments of men, who make their Religion a barbarous Empire, teaching that their Ceremonies are a part of Gods Worſhip, impoſing them on the conſciences of the people, as things of neceſſity, accounting them meritorious ſervices. We have in the Papacy more than enough, and ſuch as are unapt for ſignification; whereas Ceremonies ought to be ſquared to the edification and unity of the Church. I do indeed condemn ſuch Ceremonies as are added to the Sacraments, to be myſtical ſignificati-

De veră Eccleſiæ Reform.

Lib.4 c.10 S.14.

Theſ. Eccleſiæ Belg.

L.4. c. 10. S.1.

Opuſ.125.

Calvin. in Levit.4. 22.

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ons of them, but not as they are ſignificant of moral duties; but in thoſe ſacramental duties, to which God hath annexed a promiſe of grace, I allow them not; our Ceremonies then may not be like thoſe of the Papiſts, unintelligible like magical incantations; for all Ceremonies are corrupt which do not lead men unto Chriſt. L. 4. c. 10. S. 15.

I do not ſee any great guilt in the Church Ceremonies, if you count them laudable qualifications, which we account crimes; for I confeſs their number is not great, and it is declared concerning them, thus, Thoſe perſons that peradventure will be offended for that ſome of the old Ceremonies are retained ſtill, if they conſider, that without ſome Ceremonies it is not poſſible to keep any order or peace in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgments; and if they think it much, that any of the old do remain, and would rather have all deviſed anew, then ſuch men, granting ſome Ceremonies convenient to be had, ſurely, where the old may be well uſed, they cannot reaſonably reprove the old, only for their age, for in ſuch a caſe they ought rather to have reverence to them for their antiquity, if they will declare themſelves to be more ſtudious of unity and concord, than of innovation and new ſangleneſs, which (as much as may be with ſetting forth of Chriſts Religion) is always to be eſchewed; furthermore, ſuch ſhall have no cauſe with the Ceremonies reſerved to be offended, for as thoſe are taken away which were moſt abuſed, and Non-conf. Preface to Common Prayer of Ceremonies, &c.

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did burden mens consciences without any cause, so the other that remain, are retained for a discipline and order, which (upon just causes may be altered and changed, and therefore are not to be esteemed equal to Gods Law; and moreover they be neither dark nor dumb Ceremonies, but are to set forth that every man may understand what they do mean, and to what use they do serve. This (Mr. Calvin) *is the very substance of what you have said, but I do not remember any thing in your discourse, which condemns such Ceremonies, as have been abused to Idolatry in the Church of* Rome; *ought not all such to be abominated, and cast out of the Church of Christ?*

Calvin de vitand. superst. retinenda pura institutio superstitio corrigenda. Cal. in Heb. 6. 1 *Calvin. ad quendam Versipellem*

Let not any think me so austere, or straightlaced, as to forbid a Christian without any exemption to accommode himself to the Papists in any Ceremony or observance; for it is not my purpose to condemn any thing, but what is clearly evil and openly vitious. The ancient Rites whose foottseps and lineaments do yet appear, although they decline in some respect from their end and use, yet for the sake of peace and publick utility, may be observed, until by publick authority they may be restored to their proper end, or be quite taken away; and therefore I do not contend for the casting out any thing but what is filthily corrupted with the manifest spot of impiety. I know that the *Jews* during the time of their Pedagogy were commanded to destroy the Groves and Altars of Idolaters, not by

Ibidem.

Cal. on the second command.

virtue

virtue of the Moral Law, but by an appendage in the Judicial or Politick Law, which obliged that people only for a time, but it binds not Christians; and therefore we do not scruple at all, whether we may lawfully use those Temples, Fonts, and other materials, which have been formerly abused to Idolatrous and Superstitious uses. I confess indeed, we ought to remove such things as seem to nourish Idolatry, provided, that we our selves in opposing too violently things which are in their own nature indifferent, be not too superstitious. It is equally superstitious to condemn things indifferent as unholy; and to command them as if they were holy. *Quod rectum haberent Gentiles non improbarunt Sancti Patres.*

Quale hoc est, ut quia novatianus hoc facere audet nos putamus non esse faciendum. S. Cyprian *Epist* 37.

Aug. contr. Donat.

It seems then that Superstition doth consist in charging upon our consciences the forbearance and disuse of things indifferent, as well as the use of them?

Non-conf.

Men are too rigorously superstitious in opposing things indifferent, S. *Paul* condemns such as did intangle the consciences of the people with their prohibitions: *Eat not, taste not, touch not,* (for so I suppose the word ἅψῃ is to be rendred, the Verb ἅπζεσθαι signifying to eat as well as to touch) for those false Teachers begun to forbid first what seemed most offensive, that is to eat and feast upon idolatrous meats, then, having obtained this, they forbad them to taste, though they eat nothing; then they make it a sin to touch with

Calvin in Exod. *&* 206. *Epist.*

Calv. in Col. 2.20.

with their fingers any thing that they had prohibited, and so there is no end when this Tyranny is once begun; new prohibitions are still making, as I have given instance in the Church of *Rome*. Of this humour I found Mr. *Knox* and some others to be guilty, for-

Epist. 105. *see also* *Epist.* 206. bidding their party to join with their English Brethren, because of some Ceremonies which as he informed me had occasioned new troubles. I knew the cause of those troubles, and applied this cure, I hope Mr. *Knox* your rigour in (opposing not imposing,) Ceremonies, though it have provoked many, will yet be moderate. We must indeed labour to purge the Church of Errour and Superstition, yet with this limitation, which you well know, that some things though they be not well ap-

Epist. 303. proved, may yet be born with. And when some complained to me of the troubles they met with, for refusing of Ceremonies, I told them it was my judgment that but a few Ceremonies should be used in the Church, but it altered the case, where they had no power to admit or reject what they pleased; and therefore they ought not because of them to interdict themselves from the Lords Supper; if we may not obtain what we desire, let us bear with those defects which we approve not of; so long as there is no impiety or re-

Epist. 51. pugnancy to the Word of God. The same was my advice to the Church at *Montbelgard*, who complained that their Prince did impose certain Rites, not formerly used in their Church.

Church. I charged them not to be too morose, in what they might lawfully dispense with, and though some might be offended at those Rites, the fear of that should not hinder from admitting them, when the Prince enjoined them. I also gave this advice to one that lived among the Papists, touching Ceremonies not branded with any impiety, to use them sparingly and soberly, but when occasion served, freely and securely, so as it may easily appear that he was not superstitious, either in affecting or refusing them. In a word, There may be need of correcting some Ceremonies, but there is as great danger from sharp Remedies as from the Disease; that severity which prosecutes every fault to the utmost, and doth not moderate the method of healing, is very destructive. *Peccat qui damnat quasi peccata quæ nulla sunt* S. Augustin. *de Libero Arbitrio.*

Cal. de illicitis sacris. Opusc. 664.

Calvin. ad quendam Vespellem.

This argument of negative Superstition, I confess I did not well understand, which now I perceive was not without cause urged by the Conformists against our Ministers, who do bind us for conscience sake, not to use the Ceremonies of the Church, which they say are heathenish and Antichristian; and so they make many things sinful to us, which I now perceive that the Law of God doth not make so, which you inform me to be a part of Superstition; and whereas at first they forbad us only the use of Ceremonies, they will not now permit us to come near their Assemblies. I pray you, Sir, that I may convince my

Non-conf.

my Brethren, that the Ceremonies enjoined are not Antichristian nor Superstitious, shew me wherein the viciousness of the Romish Ceremonies doth consist, and how they differ from such as may be lawfully used?

Calvin Instit. l. 4. c. 10. S. 1.

The difference appears in many considerable circumstances; for first, that barbarous Empire hath so increased the number of them, that the condition of the Jews was more tolerable, and they teach for Doctrines the commandments of men, that is, they make their Ceremonies a considerable part of Gods Worship, imposing them on the consciences of the people as necessary to salvation, and teaching that they are meritorious services, and such Sacrifices as do expiate sin: they make it as great a sin to eat Flesh on a *Friday* as to commit Fornication; and condemn the marriage of a Priest as much as Adultery; and many such abominations which you may read in that Chapter.

Per crucis hoc signum depellitur omne malignum.

Non-conf. *I begin now to fear, that our separation from the Church of* England, *on occasion of such impositions as I have described is not very justifiable, pray give me your opinion, whether by our new Meetings and modes of Worship we make our selves guilty of Schism or no?*

Calvine Confess. fidei.

I judge them to be Schismaticks that raise tumults and divisions, to dissipate the unity of the Church, which cannot otherwise be maintained, but by submission to their Pastors; and whoever wilfully divide themselves from the Congregation of the Faithful, the same

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cast themselves out of the Kingdom of God. And S. *Paul* condemns them for contentious men, that pluck up good and profitable Rites without any necessity, and move Controversies about things not doubtful, who will not be satisfied by reason, nor keep themselves in good order; there are still in *England* two sorts of seditious persons, the one under pretence of the Gospel, would bring in disorder; the other are hardened in Antichristian Superstitions; both these deserve to be restrained by the vindictive Sword.

Calvine in 1 Cor. 11. 40.

Epist. ad Protect.

They therefore are wicked Children (as St. *Augustine* also saith) who not so much through hatred of other mens iniquities, as in affectation to their own contentions, having insnared the weaker people by the greatness of their names, do affect to draw them all after themselves; or at least to divide them, being swoln with pride, and mad through perverseness, treacherous in their Calumnies, troublesom by Seditions, who lest it should be manifested that they want the light of truth, pretend the shadow of rigid severity, to countenance the sacriledge of their Schism, and the occasion of separation. And those things which are commanded in the Holy Scriptures to be used with great moderation and circumspection, for the correcting of the faults of their Brethren, they do employ as the occasions of a sacrilegious Schism and Separation. But they who are more audacious than others, and the Ring-leaders to separation from the Church,

Calvine Instit. l. 4. c. 1. §. 16.

have no other reason for it, but that by a contempt of all, they may proclaim themselves to be better than others. (This in the Margent is called the Picture of a Schismatick.)

Non-conf. *You do a little trouble me in discovering the nature and danger of Schism, which I hear seldom mentioned in our Congregations. I shall acquaint my Brethren, of your judgment, that our present Meetings are schismatical, and that they deserve not only to be punished by the Sword, but to be excluded from the Kingdom of God. For my part I shall for the future enquire more seriously into the grounds of this separation, and if I cannot find better reasons for it than I have yet received (which I perceive are easily confuted by men of great moderation) I shall return to the Communion of the Church, wherein I was baptized, and made the first profession of my Faith. And now my Baptism puts me in mind of what I had almost forgotten, to crave your opinion concerning the sign of the Cross, and those other few Ceremonies retained in the Church, which I cannot find that you have any where in your Writings condemned, as they are now used in the Church of* England.

Calvine I am so well satisfied in the reason and manner of imposing those Ceremonies, from what you have told me out of the Preface to the Common-Prayer Book, that my judgment in this case is the same, which I gave

Epist. 200. concerning the Church at *Frankefort* (*viz.*) that in middle things (as those Rites are) I yield my self easie and flexible, and I was dis-

displeased with them, who as being in the midst of ease and delights, were busie only in raising Controversies concerning the form of Prayer and Ceremonies, which hindred them from uniting into one body; whom I desired not to be so rigid, because where there is sound and wholsom Doctrine, and Ceremonies are used only for decency, such things are to be past by in silence, rather than by occasion of them to run into dissention and tumults. First therefore, as to the Surplice, I did commend the constancy of Bishop *Hooper*, in refusing Unction, but I would not that he should have contended so far, about the Cap and Surplice, as to suffer imprisonment for them: and this advice I gave him. I heard of Bishop *Latimer*'s speech, who said he would rather preach in a Fools Coat, than be deprived of his Ministry: but when the Church commands such things only as serve for decency, and declares that she doth not attribute any holiness or special worthiness to them, she ought to be obeyed: and that we should be esteemed such refractory and tumultuary men, as had rather set the world on fire than condescend to moderation, is a bitter and hard imputation. *Thuanus* speaking of the cautions and restrictions laid on the Cross by the Church of *England*, says, that it did rather abolish than confirm it.

Epist. 120.

Canon 75.

Epist. 117.

An. 1603.

The Church hath in truth with great caution set down the use and ends of the Ceremonies now in practice, particularly, as to the Cross in

Non conf.

Baptism, for in the administration of private Baptism it appoints it not, yet declares that the Child so baptized, that is, with the words of Christs Institution only, is lawfully and sufficiently baptized. And in the Rubrick for publick Baptism, to take away all scruples concerning the sign of the Cross, directeth us for the true explication thereof, and the just reasons for retaining it, to the 30. Canon, published Anno 1604. *where among other weighty reasons, the Church referreth to the Conferrence at*

Pa. 68. 69. Hampton Court, *in which Dr.* Reynolds *confessed that it was used ever since the Apostles times, and that, as it was then proved from* Tertullian, *and* Cyprian, *in* immortali lavacro, *that is in Baptism, that it was used also in* Constantine's *time, and therefore not invented by the*

Opus. p. 326. Papists, *And by the way, you would have this yielded to Antiquity, that some things non only superfluous but unprofitable may be tolerated, to which the Fathers in the Council of* Nice *consented,* τὰ ἀχρεῖα ὄντα μᾶλλον. Secondly, *It is there declared, that the Church did ever*

(i.) Since the Reformation this sign hath traditionem auctricem & consuetudinem confirmatricem. Tertull. *hold and teach, and so doth hold and teach still, that the Sign of the Cross in Baptism is no part of the substance of that Sacrament; for when the Minister hath pronounced the words of Institution, the Infant is fully baptized, and thereupon received into the Congregation of Christs flock, and it is evident that the sign of the Cross afterwards used doth not refer back to the Sacrament, but is a token that hereafter, &c. so that the Church following the Primitive*

and

and Apostolical Churches, accounts it only an outward lawful Ceremony, and honourable Badge, whereby the Infant is dedicated to the service of him that dyed upon the Cross: and lastly, that it is purged from all Popish superstition and errour, and reduced to its primary Institution, upon those rules of Doctrine concerning things indifferent, which are consonant to the Word of God, and the judgment of all the ancient Fathers. Now this declaration (Mr. Calvin) seems to agree exactly with those rules that you have given me.

Such as curing Diseases and driving out Devils.

I should contradict my self if I should deny it, and I believe there is enough said to satisfie all sober men, as to the use of that Ceremony. If they say as much for that other Ceremony of Kneeling at the Sacrament of the Lords Supper, I see no reason to forbear it.

Calvin

To secure every Communicant of the Churches intention in enjoining that Ceremony, it is declared, that it was meant only for a signification of our humble and grateful acknowledgment of the benefits of Christ, therein given to all worthy Receivers, and for avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue; and lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is declared, that thereby no adoration is intended or ought to be done, either unto the sacramental Bread and Wine, there bodily received, or to

Non-conf. *Rubrick as the end of the Communion.*

any corporal presence of Christs natural flesh and blood: for the sacramental Bread and Wine remain still in their natural substances, and therefore may not be adored (for that were Idolatry to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in heaven and not here, it being against the truth of Christs natural Body, to be at one time in more places than one.

Calvin. This discreet and moderate declaration of the Church is very satisfactory, and I wish you to advise your Ministers and Brethren, in my name, to read and consider them, which I fear they have not done as they ought. If any man compare these with my Writings, they will find no difference between them: for I have shewed that (that is, Decency) which is agreeable to the reverence of holy Mysteries, and is also apt to exercise us towards piety, or is at least an ornament agreeable to the action, and is not without fruit, but may mind the faithful with how much modesty, religion, and observance they ought to handle divine things (and such is that we pray on our Knees, bareheaded, that we administer the Sacraments of our Lord not sordidly, but with a dignity.) And kneeling and uncovering the head in Prayer, are exercises whereby we endeavour to arise to a greater veneration of God, and I proved that kneeling in the time of solemn Prayer (and such is that of the Minister when he delivers the Sacrament saying, *The Body of our Lord Jesus Christ which was given*

Instit. l. 4. c. 10. S. 28, 29.

Instit. l. 4. c. 10. S. 30

given for thee, preserve thy Body and Soul to everlasting life) is of Divine as well as Humane constitution: it is Divine as it is a part of that decency, the care whereof is commended to us by the Apostle; and Humane as it is especially directed to that end to which it was more generally intended. And how can any man doubt, that when I consented to the use of Wafer-Cakes, instead of the common Bread, which was formerly used, I should oppose this Ceremony of kneeling, that is not half so subject to exception or scandal; for as some may be offended at them who kneel, so others are offended at them that kneel not; as the Reformed Churches in *Poland*, who look on them as Enemies to the Deity of Christ, who will not give him this reverence. And I pray observe what I adjudged concerning the Papists worshipping the Host in the Mass: That if this were done in the Lords Supper, I should approve that adoration to be lawful, which terminates not nor resides in the Sign, but is directed to Christ sitting in Heaven.

Adoramus in Eucharistiâ non Eucharistiam: nos crucem neque adoramus neq; optamus. Min. Felix.

Instit. l. 4. c. 17. S. 37.

The Sacrament is the Lords testimony of his grace confirmed to us by the outward Sign, with a mutual testification of our piety towards him.—Therefore it may be lawful to testifie that piety by the Ceremony of kneeling. There were two Ceremonies used in the Church at Prayer (*viz.*) standing, which was long practised by the Primitive Church,

Calvine Instit. l. 4. c. 14 S. 1.

and kneeling. Sitting at the Sacrament was not used in any of the Reformed Churches, save in *Scotland* and some parts of *Holland*; the *Gallo-Belgicks* used standing, and the reformed Churches of *Poland* were deservedly scandalized at some among them that contended for it; against whom they thus declare, We permit that the godly do receive the Sacrament of the Body and Blood of Christ, standing or kneeling, but for as much as they among us were the first Authors of sitting at the Table of our Lord (contrary to the accustomed Rites in all the Evangelical Churches throughout *Europe*) who unadvisedly changing all things in the Church, and seeming to imitate Christ, but without knowledge, were perfidious Apostates from us unto Arianism. We therefore leave this dishonourable and irreligious Ceremony (which is also highly scandalous to the meaner sort) as proper to them. And another Synod thus declares, This Ceremony (of sitting) although it be free with the rest is not used in Christian Churches, and Evangelical Congregations, and peculiar only to the unbelieving *Arians*, who place themselves in an equal rank with Christ. And they who make it (as many do) a Sacramental Sign, and so to be necessary to the due celebration of that Ordinance, (that it better expresseth the Mystery of Christs Supper than any other, that by it our rest from Legal Ceremonies is denoted, and that

Synodus Generalis Petrocoviensis. Art. 4.

Synodus Vlodislaviensis. Can. 6.

we

we are admitted as Co-heirs with Christ) are guilty of more gross Superstition, in imposing this one, than the Church of *England* is, in enjoined all those other Ceremonies which have been mentioned. And this I observe, that they who in the first place deny, that God may be worshipped by external Rites, say in the next place, that he cannot be offended, and so bring in all manner of confusion; whereas S. *Cyprian* says we must please God both in the Habit of the body, and the measure of the voice. *De oratione Domini.* *Calvin. ad Hollandum* p. 570.

Although there were no superstition in those Ceremonies, yet I heartily wish, that the late Convocation had condescended to the alteration of some few words and phrases in their Liturgie, which were excepted against. Non-conf.

I would have you for your satisfaction, to consider first, what the Church pleads in her own justification. *Calvin.*

The Preface to the Common-Prayer speaks thus. In our review of the Common-Prayer, we have endeavoured to observe the like moderation as we find to have been used in the like case in former times; and therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable practice of the Church of England, *or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were* Non-conf.

tendred

tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly and of our own accord assented unto, not inforced so to do by any strength of argument, convincing us of the necessity of making the said alterations, for we are fully perswaded in our judgments (and we here profess it to the world) that the Book as it stood before established by the Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto; or which is not fairly defensible against any that shall oppose the same, if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all humane Writings, especially such as are set forth by Authority, and even to the best Translations of the Holy Scripture it self. Our general aim therefore in the undertaking, was not to satisfie this or that party in any their unreasonable demands, but to do that which to our best understandings, we conceived might most tend to the preservation of peace and unity in the Church, the procuring of reverence, and exciting of piety and devotion in the Publick Worship of God, and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgie of the Church.

Calvin. Resp. ad Westphalum.

Now you shall see how well I agree with this Remonstrance, in an Historical passage concern-

concerning my own practice. In the Publick Prayers of the French Church, were these words occasionally inserted (*viz.*) That the New Testament is far better than the Old; this expression a Friend of mine did not like, and supposed that the Scripture was on his side, because the Fathers under the Law and we are all saved by Christ, but he first published that the word (better) ought to be altered, for the word (same) or the whole sentence rendred thus, The Old and New Covenant were the same; but because he unadvisedly spread this his opinion, not acquainting me with it, he was sharply censured and convicted of levity and inconstancy, and would have been more severely handled, but that upon his submission, I entreated the Senate in his behalf.

If your Friend was brought to such a submis- Non conf.
sion, for publishing such a desire against that Common-Prayer Book, without first acquainting you with it, and having so plausible a pretence for his opinion, then surely such as contrary to the known Laws of the Land (and especially those who act therein contrary to their former Oaths and Subscriptions) do not only secretly defame the established Liturgie of the Church, as if it abounded with nonsense, contradictions, profaneness, and magical charms (as I my self have been often told) but publish Libels and malicious Pamphlets, to beget and cherish a perfect hatred in the hearts of the people against it,

do

Gladium ultorem, ut supra.

do deserve, not only the Churches Anathema, *which they have executed on themselves, but the Magistrates high displeasure, for a professed opposition to his Laws. And though I was of the Presbyterian perswasion, yet did I greatly wonder at the confidence of my Brethren, who instead of intreating the alteration of some few things in the Liturgie (which was all they pretended to desire) did print and publish, together with their Petition for peace (which they might have rather called a Conquest and Triumph, not only over the present Church, but against the whole English Reformation; and doubtless the acclamations of* Rome *would have been as loud as theirs, if it had succeeded) a new Liturgie to be, by the joint consent of the Bishops, presented to his Majesty for approbation. They pretended it only a reformation of the Liturgie, but would have their long Prayers inserted into it (though they had often complained that it was too long before) and then desired that it might be left to the Ministers choice, to use the one or the other, that is in plain English, to lay aside the Liturgie, and to admit of their new Directory in its place. And the many strict Laws that were still in force against any attempt upon the Common-Prayer Book, besides the scandal that by the admission of such a design would have reflected on the whole Church and State, that had from time to time established it by Law, might have taught them more moderation and prudence, and I believe the*

less;

leſs was granted them, becauſe they demanded ſo much. Many ſuffered impriſonment for leſſer offences in that kind, by order of Parliament in Queen Elizabeth's *days, and King* James *by Proclamation admoniſhed all perſons not to attempt any alteration in the publick Form of Gods Service, for that* (ſaith he) *we will not give way for any to preſume, that our own judgment having determined in a matter of this weight, ſhall be ſwayed to alteration by the frivolous ſuggeſtions of any light ſpirit; neither are we ignorant of the inconveniences that do ariſe in Government by admitting innovation in things once ſetled by mature deliberation. So that I know not what to ſay in excuſe of my Brethren. But pardon me, Sir, if I treſpaſs on your patience, in the propoſal of one queſtion more; Whether the obſervation of Holy-days, in memory of the Saints, do not give juſt cauſe of offence?*

I would not have diſputes raiſed about every Feſtival, but ſuch only as do not promote edification (as thoſe in the Pápacy of the Conception and Aſſumption of the Virgin *Mary*, the one being grounded on a falſe Doctrine (*viz.*) that ſhe was conceived without original ſin, the other on a fabulous opinion) and do at the firſt appearance tend to ſuperſtition. Upon my return to *Geneva* I found there were no Holy-days, but the Sundays: thoſe which were obſerved by you were taken away by the ſame popular Decree, where-

Calvine Epiſt. 511

Epiſt. 118. *He calls Sundays* Feriæ.

wherewith I and *Farel* were banished, which was rather extorted tumultuously by the violence of wicked men, than decreed by any lawful order, many of your City were much offended at it, and many reports were raised by malicious and ignorant persons, as if I had been the Author of their abrogation, but I can sacredly testifie of my self, that this was done without my knowledge or desire, and I found out this expedient, that the Nativity of Christ should be observed after your manner, and on other Holy-days, extraordinary Supplications should be used, the Shops being shut in the Forenoon, and after Dinner every one should depart to his Calling and other Affairs, but there were refractory persons, who by a prepostrous malice would differ from the received custom, and for as much as variety in an established Church is not tolerable, and it was apt to breed a suspicion in Strangers, that the Citizens were not well agreed among themselves, I intreated the Senate to prevent this evil by some convenient remedie. I gave them particular commendation for their moderation in their actings, yet in a short time I heard the unexpected News of the abrogation of those days (and I wish that *N.* had not behaved himself so ambitiously) which were not more to be observed in this whole Province. The restoring of these four days observed by you (the Nativity, Circumcision, Ascention, and sending of the

the Holy Ghost) he contended against with so much wilfulness, against all the Ministers of the *French* Church, as if the dispute had been for the safety of the whole Church. You would have thought Pope *Victor* had been disputing against the Eastern Church about the observation of *Easter*, yet when one asked him by what right the Circumcision should have more honour than the Passion of Christ, he had nothing to reply. This I desire may be testified on my behalf, that if I could have had my desire I should never have determined that, which is now constituted, and so I declared elsewhere that many defects may be tolerated, *Epist. 379.* which we have not power to amend; and therefore I think it not fit, that any of my Brethren do so urge against these things as to forsake the Communion of the Church in which he lives, especially when the greater part of the Flock incline to the contrary opinion; for though that which is imposed upon us may bring scandal, and draw on (*malam caudam*) ill consequences, yet because of it self, it is not contrary to the Word of God, it may be yielded to, if there be a fault in what was done at *Geneva*, it is very unjust to *Read Epist. 128.* impute it to me, seeing others did it without my approbation. I shall tell you a Story for the conclusion of this Answer, I had preached once upon *Christmas-day*, and being wearied with that, and visiting some Souldiers, I returned home, and found there a *Pedomon-* *Epist. 119.*

tane

tane who had fancied a great opinion of himself, pretending that the Lord had appeared to him, and told him, that he must be *Moses* and I *Aaron*, he was so busie with me that I could not be permitted to eat one morsel of Bread, for he was commanded (he said) that being fasting he should relate his revelation to me fasting; at last I got time to eat a little, but he assaulted me again, until his Brethren (being told of his phrensie) repudiated him. This man was prompted by Satan to obscure the power of God, manifested in the redemption of that people, with frivolous Allegories to make a meer Fable of it. But there is no reason why men should be so exasperated at our use of liberty, more than we are offended with them in the use of theirs.

Epist. ad Hallerum.

Non-conf. *Some men do under strange Phrases and new Notions much delude the ordinary people, but I am perswaded, if the most sober Nonconformists would behave themselves with that moderation and peaceableness, as I perceive by your discourse they ought to do, they might be great instruments of edifying the Church of God, for they have extraordinary gifts of Gods Spirit in preaching and praying.*

Calvine Ad Pseudo-Nicodemitas.

What you mean by edifying I know not, but there were a sort of Preachers in my days, that had the word of edification perpetually in their mouths, and they did so please themselves, that they thought the art of edifying was known to none beside themselves, but they

they did rather edifie their own Houſes than the Church of God, and made Chriſt a Caterer to furniſh their Kitchin: many ſuch were among the Anabaptiſts, who uſed a ſtrange and obſcure ſpeech, prating ſo about ſpiritual things that they could not be underſtood; all their talk was of the Spirit, but in ſuch a language as would amaze ſome men at their firſt hearing. *Calvin adverſ. Anabapt.*

And as for their pretences to the inſpirations and impulſes of the Spirit of God, which the people ſo believe, that they often leave the plain truths and precepts of the Word to follow ſuch pretenders, my judgment is, that

They who forſaking the Scriptures do imagine, I know not what way of communion with God, may be thought poſſeſſed, not ſo much with errour as with madneſs. There are riſen up a ſort of brain-ſick perſons, that proudly pretending the teaching of the Spirit, neglect to read them, and eſteem them as a dead Letter; which neglect is very ridiculous, for they will all grant, that the Apoſtles and Primitive Chriſtians had the Spirit of Chriſt, and yet neglected not the Word. St. *Paul* that was rapt into the third Heavens did not ceaſe to make proficiency in the Law and Prophets; and enjoineth *Timothy* to attend to reading; if the Spirit which they boaſt of be the ſame, that *Calvine Inſtit. l. 1. c. 9. per totum.*

Spirit was promiſed not to produce new and unheard of Revelations, or to coin new Doctrines, to ſeduce us from the Goſpel, but to imprint on our minds the Doctrine of the Goſpel. But they ſay it is unworthy of the Holy Spirit, to whom all things are ſubject, to be in ſubjection to the Word. As if it were an ignominious thing, to be unchangeable, always conſtant to it ſelf. Should the Spirit of God be reduced to any Humane or Angelical rule, this were to debaſe it, and bring it into ſervitude, but while it is compared and conſidered only by it ſelf, no injury is offered to it. And leſt the Spirit of Satan ſhould deceive us under this pretence, he hath given us his image in the Scriptures, by which we may know him; ſuch as he did once diſcover himſelf to be there, ſuch he will ever remain. The Apoſtle makes the deſpiſing of the Word to be a means of quenching the Spirit. What ſay the Enthuſiaſts to this? who cannot but perceive, that the Word is the inſtrument by which the Spirit diſpenſeth his illumination to the faithful, who know no other Spirit than that which ſpake by the Apoſtles, by whoſe Oracles we are required conſtantly to attend to the hearing of the Word.

The ſame may be applyed to thoſe that neglect the Lords Prayer, and other wholſom Forms conſonant to the Word,

to

to advance their own conceptions, under pretence of immediate inſpirations of the Spirit. Now as to the abilities of your Miniſters.

I ſhall not enquire into them, they are beſt known to their Superiors, but I would have them to know, that this hath been the conſtant practice of the Church, which was decreed in the ancient Synods, that he that would not ſubmit himſelf to the Laws of the Common Diſcipline, ſhould be deprived of his Office: and let them not ask by what authority, ſeeing the holy Ghoſt hath pronounced concerning ſuch, that the Church hath no cuſtom of contending; they may therefore give them a farewel, that deſpiſe the Laws of common Society. Tell them that God is not the Author of Sedition but of Peace, 1 *Cor.* 14. 33. And remember me to them in this ſentence of S. *Auguſtine*, When Schiſm is wilful, and maintained with obſtinacy, neither Murther nor Adultery is more hateful. *Epiſt.* 397. *Contra Donat. l.* 2. *c.* 6.

This ſentence of yours will be more dreadful to them than all the Biſhops Excommunications, which even in your opinion they may deſerve. But I pray you to let me know on what Scripture this practice is grounded, and of what efficacy it is? Non-conf.

You may ſee both in theſe two Scriptures, the one in the Old the other in the New Teſtament. *Deut.* 17. 12. *The man that will* *Calvin.*

will do presumptiously, and will not hearken unto the Priest that standeth to minister before the Lord thy God, or unto the Judge, even that man shall dye. And our Saviour hath put his Seal to the Churches censures, when he says, *Matth.* 18. 18. *Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven.* I advise you therefore to consider those dreadful Curses which your Mother the Church denounceth to be the desert of rebellious Children, which you may find among her Canons.

Printed 1603.

The Canons say, that, Whosoever shall affirm that the Church of *England* by Law established under the Kings Majesty, is not a true and Apostolical Church, teaching the Doctrine of the Apostles, let him be excommunicated, *ipso facto.*

Canon 3.

Canon 4. Whosoever shall affirm that the Form of Gods Worship in the Church of *England*, established by Law, and contained in the Book of Common-Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful Worship of God, or containeth any thing in it that is repugnant to the Scriptures, let him be excommunicate, *ipso facto.*

Canon 5. Whosoever shall affirm, that any of the Nine and Thirty Articles, agreed upon by the Archbishops of both Provinces, and the whole Clergy in the Convocation, *An.* 1562.

for

for the avoiding of diverſities of opinions, and for the eſtabliſhing of conſent touching true Religion are in any part ſuperſtitious or erroneous, or ſuch as with a good conſcience he may not ſubſcribe unto, let him be excommunicated, *ipſo facto*.

Whoever ſhall affirm that the Rites and Ceremonies of the Church of *England*, by Law eſtabliſhed, are wicked, Antichriſtian, or ſuperſtitious, or ſuch as being commanded by lawful Authority, men who are zealouſly and godly affected may not with a good conſcience approve them, uſe them, or as occaſion requireth ſubſcribe unto them, let him be excommunicated, *ipſo facto*. *Canon* 6.

Whoſoever ſhall ſeparate themſelves from the Communion of Saints, as it is approved by the Apoſtles rules in the Church of *England*, and combine themſelves in a new Brotherhood, accounting the Chriſtians who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of *England* to be profane, and unmeet for them to join with in Chriſtian profeſſion, let them be excommunicated, *ipſo facto*. And the Law of God ſays, *Deut.* 27. 16. *Curſed be he that ſetteth light by his Father or Mother.* *Canon* 9.

And ſo ſay I.—Now that the Keys were given only to the Apoſtles, ſo that none but their ſucceſſors did uſe them, may appear by the Primitive practice. S. *Cyprian* recording *Calvin.* *Calvin Inſtit. l.* 4. *c.* 11. *S.* 6.

cording by whom this Diſcipline was exerciſed, mentioneth the Biſhop and his Clergy, that is, the Presbytery his Aſſeſſors. And S. *Ambroſe* ſays that in his Age only the Clergy had cognizance of Eccleſiaſtical cauſes. And the effect of it was not for the perpetual ruine and deſpair of the Offender, but to condemn his wicked life and manners, and to admoniſh him, that unleſs he repented he ſhould periſh. And leſt any ſhould contemn the judgment of the Church, God himſelf teſtifieth, that that ſentence is nothing elſe but the declaration of his own Law, and that he will confirm in Heaven what they decree on Earth, and they cannot erre nor diſſent from the Word of God, becauſe they judge by no other rule but his Word. However I never thought it profitable to commit this power to ſingle Paſtors, for it is a thing that begets hatred, and there is no probable example of it, and there is an eaſie lapſe into tyranny. But the Church cannot be ſafe without it, he therefore that being admoniſhed deſpiſeth the moderate uſe of it, betrayeth himſelf to be none of Chriſts Flock.

Plebs eſt teſtis & cuſtos.

Epiſt. Gaſparo Lyſero.

Epiſt. 370.

And this Diſcipline was ſeverely practiſed in the Jewiſh Church under the Law, by Gods own command, *Deut.* 17. 12. *The man that will do preſumptuouſly and will not hearken unto the Prieſt that ſtandeth there to miniſter unto the Lord thy God, or unto the Judge,*

Judge, even that man shall dye. (*Ainsworth* says it is to be understood especially of the rebellious Elder, that doth this presumptuous act, or teacheth others to do it.)

I am convinced by your Arguments, Reverend Sir, how great a hazard I do run, if I should dye before my reconciliation to the Church of England, *and therefore I do in the first place, heartily bless God for this seasonable information, and I resolve speedily by his grace, to unite my self unto her Communion, begging pardon from God and his Church, for all my inordinate behaviour, and shall constantly pray God to assist me for the future, with the spirit of humiliation and obedience, of peace and moderation, of charity and Christian resolution. I learned long since not to deliberate in that which appears to be my duty.* Qui deliberant utrum id sequantur quod honestum esse videant, aut se scientes, scelere contaminant, in illorum dubitatione inest facinus. *I have before my eyes the example of pious Bishop* Hooper, *who did not only despise the shame of being a Conformist (which he had long refused) but the torture also of a glorious Martyrdom.* Non aliter cineres mando jacere meos. *If my Brethren have intangled themselves in Nets of their own making, let them look to that, I hope many will conform by my example; however,* liberavi animam meam.

Non-conf.

Tully *de Officiis. l.* 3.

Dr. Raynolds *desired absolution on his death-bed, and had it from Dr.* Holland.

Calvin Epist. ad N.N.

If these Arguments do not satisfie my Brethren, who being carried on with zeal, are too much addicted to their own opinions, I beseech them, for the Lords sake, that they would consider again and again, into what danger they bring the Church, (you have a toleration for the present) and when it shall be noted, how refractory you are in many things, will not your rigidness beget in those good and pious Senators, who have granted you this Indulgence, a certain disdain and alienation of affection. I beseech them also to consider my advice to the Duke of *Somerset*, that it cannot be otherwise, but the Papists will grow more insolently proud, unless the differences about Ceremonies be speedily composed. And as I have often commended the judgment of S. *Augustine*, concerning the observing of the Rites and Ceremonies of divers Churches, so I shall now commend it again, and conclude with it.

Epist. 121.

Epist. ad Januar.

Those things which we observe being not written, but delivered by Tradition, which are observed in the whole World, may be understood to be commended and appointed to be retained either by the Apostles themselves, or by frequent Council, whose authority in the Church is most safe, as that the Passion, the Resurrection, the Ascention of our Lord, and the

the deſcent of the Holy Ghoſt from Heaven are celebrated by yearly commemoration, and whatever of the like nature occurreth, which is obſerved wherever the Church hath enlarged her ſelf. But other things which are varied throughout the parts and regions of the World, as that ſome faſt on the Sabbath, and others do not. Some receive the body and blood of Chriſt daily, others only upon certain days, &c. All things of this kind have free obſervation. Nor is there any Diſcipline in theſe things more commendable to a grave and prudent Chriſtian, than that he behave himſelf conformably to the Church unto which he ſhall come; for whatever is enjoined neither contrary to the Faith nor good Manners is to be accounted indifferent, and for the ſake of Communion with them among whom we live, ought to be obſerved. I believe you have ſometime heard me relate what I now repeat, That my Mother following me to *Millain*, found a Church which obſerved not the Sabbath-Faſt; ſhe began to doubt and be troubled what ſhe ſhould do; I valued not ſuch things, but for her ſake I conſulted in this matter with that man of bleſſed memory, *Ambroſe*, who anſwered, that he could inſtruct me in nothing

nothing but his own practice: for if he had known any thing better, he would have practiſed that: And when as I thought he would only have admoniſhed us by his Authority, without giving reaſon that we ſhould not faſt on the Sabbath, he thus informs me: When I am at *Rome* I faſt on the Sabbath; when I am here I faſt not: do you ſo. To whatever Church you ſhall chance to come, obſerve the Cuſtoms of it, if you will not give an occaſion of ſcandal to any, nor that any ſcandalize you. When I declared this advice to my Mother, ſhe readily embraced it. And often pondering this ſaying, I ſtill eſteemed it as if it had been received by an Oracle from Heaven; for I often obſerved with grief and ſorrow, that many perturbations were created to the infirm, by the contentious obſtinacy and ſuperſtitious fear of ſome Brethren, who in matters of this kind, which cannot certainly be determined either by the authority of Holy Scripture, or by the Tradition of the Univerſal Church, nor are conducing to the amendment of life, only having entertained ſome Opinions of their own, or having ſo accuſtomed to do in their own Country, or becauſe they ſuppoſe a Foreign Church more learned than their own,

own, they become so litigious that nothing will please them but what they do themselves.

Beza Epist. 12.

My Brethren (upon whom the Ceremonies were imposed by the Church of *England*) asked my advice what they ought to do. I answered by this distinction, That the condition of the Ministers and of the People was not the same, and that many things may and ought to be tolerated which were not rightly commanded. And though these things were not in my judgment rightly brought into the Church, yet seeing they are of the nature of those things which are not in themselves evil, they seem not to me to be of so great moment, that for the sake of them the Ministers should forsake their Office rather than wear such Garments, or the People omit the publick food of their Souls, rather than they will hear their Pastors so clothed. And I exhort, and in humility and with tears entreat my good and greatly respected Brethren of the Church of *England*, that (the truth of the Doctrine and a good conscience being safe) they would patiently bear with one another, all bitterness

neſs of mind being laid aſide, and heartily obey the Royal Majeſty and all the Biſhops; and with minds united in the Lord (though they do not yet think all the ſame things) they would ſtedfaſtly withſtand Satan, who ſeeks all occaſions of raiſing tumults and infinite calamities.

FINIS.